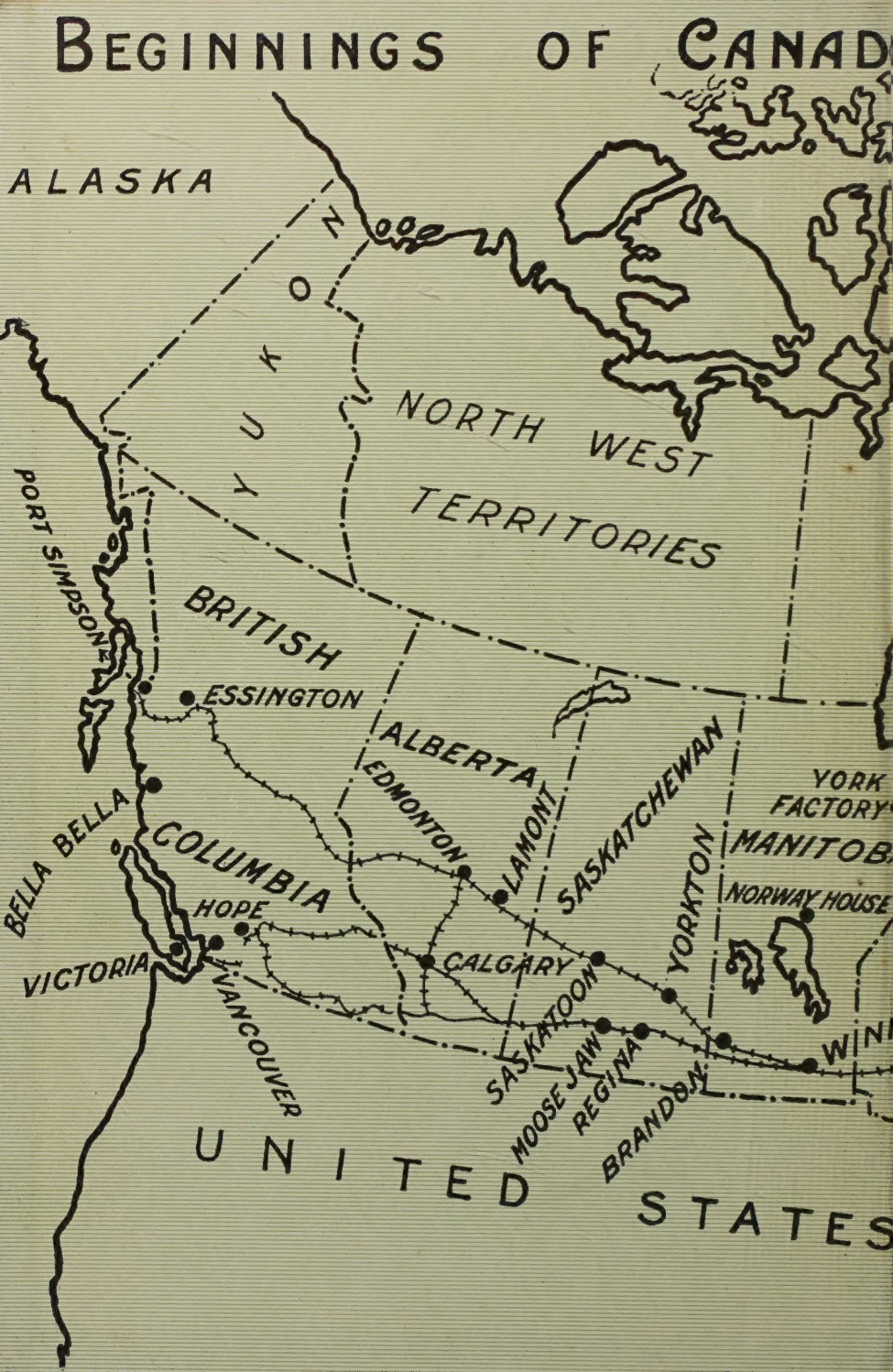
# One Hundred Years of Canadian Methodist Missions

1824 — 1924

MRS. FREDERICK C. STEPHENSON


BEGINNINGS OF CANAD
ALASKA
YUKON
NORTH WEST TERRITORIES
PORT SIMPSON
BRITISH COLUMBIA
ESSINGTON
BELLA BELLA
HOPE
VICTORIA
VANCOUVER
ALBERTA
EDMONTON
LAMONT
CALGARY
SASKATOON
MOOSE JAW
REGINA
SASKATCHEWAN
YORKTON
BRANDON
YORK FACTORY
MANITOB
NORWAY HOUSE
UNITED STATES

# N METHODIST MISSIONS

Vol. II was never published
Author call a burnt ed instead with
Sara Vance as That They May Be One
See Edward + Lott. Scarce

# 24

# ONE HUNDRED YEARS OF CANADIAN METHODIST MISSIONS

# ONE HUNDRED YEARS OF CANADIAN METHODIST MISSIONS

1824—1924

By
MRS. FREDERICK C. STEPHENSON

*IN TWO VOLUMES*

VOLUME I

TORONTO
The Missionary Society of the Methodist Church
The Young People's Forward Movement
F. C. STEPHENSON, Secretary

Copyright, Canada, 1925, by
Frederick Clarke Stephenson

*TO*

THE PIONEERS AND VOLUNTEERS
OF THE NEW DAY

One generation shall praise thy works to another, and shall declare thy mighty acts.—*Psalms 145:4.*

Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath wrought.—*Psalms 78: 3, 4.*

# A FOREWORD

I cannot too strongly express my gratitude to Mrs. F. C. Stephenson for having undertaken the arduous task of writing a history of the Missionary Society of the Methodist Church, Canada.

Her long association with the Young People's Forward Movement for Missions, of which her husband was the first promoter and Secretary, and her life-long interest in Missions qualified her in a peculiar way for the task which, after much labour, she has brought to such a successful issue in these volumes. I read the manuscript with much interest and found it most absorbing. It is not only well written from a literary standpoint, but it pulsates with that element which writers can only give to their productions when the subject of which they write is of living interest to them.

Mrs. Stephenson has always had the missionary spirit and since her marriage, at least, has lived in a missionary atmosphere. There is no living woman in the Canadian Methodist Church who, for so many years, has had such wide and intimate contacts with missionaries in both the Home and Foreign Fields as she has had. The writing of this history has been a labour of love to her and this fact has given tone and colour to every page. She has put in very readable English a great wealth of material which was not before available in such convenient and attractive form.

It was most fitting that such a history should have been written this last year of the existence of the Methodist Church in Canada as a separate organization. Before the book is off the press the Methodist Church will have become part of the United Church of Canada. This fact will make us prize all the more Mrs. Stephenson's history of our Missionary Society.

I have great pleasure in commending it to all who wish to be well informed relative to the work of our fathers and of the Missionary Society of our Church in laying the foundations of National greatness in this country, and in Japan and China, our foreign mission fields.

C. E. MANNING,

*General Secretary of the Missionary Society of the Methodist Church, Home Department.*

# INTRODUCTION

In this book Mrs. F. C. Stephenson's fruitful pen has produced another valuable contribution to the knowledge of Canadian Methodist Missions. Mrs. Stephenson has the necessary enthusiasm for this task to lead her to study the period described with great care, and to sift the evidence for the statements she makes. The book will be found to be full of human interest, and at times is replete with thrilling adventure, as any truthful delineation of the missionary work of our Church must be.

The comprehensive nature of her task makes it impossible to do complete justice to important phases of our missionary enterprises, but she has opened a mine in which will be found an abundance of literary and spiritual treasure that will thrill the hearts of erstwhile Methodists with pardonable pride.

It is specially appropriate that a study of this sort should be given to the public on the eve of Church Union. Speaking for the Methodist people, I can assure the other denominations with us entering into Union, that we fully appreciate the similar service which has just been rendered by Presbyterian and Congregational writers in regard to the mission work of their respective Boards. Together they will lead to a larger mutual knowledge of the missionary achievements and programme of the uniting Churches, and as we know each other better, we shall love each other more.

I need scarcely say to those who know her, that to Mrs. Stephenson this gift to Methodism and the United Church has been a labour of love.

Heartily yours,

S. D. Chown.
*General Superintendent*
*The Methodist Church, Canada.*

## AUTHOR'S PREFACE

This story of the wonderful century of Canadian Methodist Missions is written for the young people.

When urged to write the book I consented, although I knew that patience, perseverance and hard work would be necessary to ensure accuracy, and that information must be gathered from many widely scattered sources.

Out of the wealth of accumulated information, it has been very difficult to decide what to omit, for space was limited. A full history would require several volumes in order to do justice to the work accomplished through the missionaries and to fully record the influence of Methodism throughout our Dominion; its contribution to the religious, social, educational, political and industrial development in our nation building, and to tell of its work in Newfoundland, Bermuda, Japan and China. Such a history has yet to be written.

In writing the story there has come to me a deeper appreciation of the sacrifice and work of the pioneers, of those who through the century have made Methodism a missionary force, and of their successors who to-day are paralleling the best efforts of the missionary leaders of the past.

In gathering the material I have been brought into delightful association with those who, although retired from the active work, are still missionary enthusiasts; to these I am indebted for valuable information regarding the days that are gone. I wish also to acknowledge my indebtedness to all who have supplied information and lent me rare old books, letters and manuscripts.

The letters of commendation received from those who have read the manuscript are greatly appreciated.

One Hundred Years of Canadian Methodist Missions challenges the young people to go forward and with a wider vision accept responsibility in the greater tasks and opportunities for Kingdom service which await us in The United Church of Canada.

ANNIE D. STEPHENSON.

*Toronto*, June 10th, 1925.

## PUBLISHER'S NOTE

By action of the General Board of Missions I was commissioned to prepare or have prepared a manuscript on the story of the Missionary Work of the Methodist Church, suitable for young people.

To find some one with the necessary knowledge and appreciation of the missionary achievements of our forefathers and conversant with the magnitude and self-sacrificing work being carried on to-day by our missionaries in the Home and Foreign field, was very difficult, especially as money was not available to pay for the work.

In my perplexity, as I had often done before, I consulted my wife. We agreed that in order that the young people might carry into the United Church the missionary spirit that has made Methodism, such a book should be written.

Since the beginning of the Forward Movement, Mrs. Stephenson has assisted in publishing all our missionary text-books, edited *The Missionary Bulletin* and prepared programmes for the Sunday schools and Young People's Societies. She has travelled several times across Canada, visited Newfoundland and all our foreign work. As she knew the work, I was conscientious in persuading her to undertake the work which she has done as a free-will offering.

F. C. Stephenson,

*Secretary Young People's Forward Movement.*

## FROM MINUTES OF THE GENERAL BOARD OF MISSIONS.

*October 3, 1924.*

Your Committee wishes to express its great satisfaction and pleasure in the production of the book entitled "One Hundred Years of Canadian Methodist Missions," written by Mrs. Stephenson, which provides an excellent study book on this important period of Methodist history for our people. We would recommend to all our churches the use of such a text-book by Pastors, Missionary Committees, Young People's Societies and Sunday schools, and would urge upon our Ministers, Superintendents of Sunday schools and Presidents of Young People's Leagues that they bring this book to the attention of the various organizations.

Adopted.

# CONTENTS


| CHAPTER | | PAGE |
|---|---|---|
| I | Pioneers and Volunteers: The Coming of Methodism | 1 |
| II | Beginnings in Newfoundland and Bermuda | 5 |
| III | Beginnings in the Maritime Provinces: Nova Scotia, New Brunswick, Prince Edward Island | 13 |
| IV | Beginnings in Quebec | 29 |
| V | Beginnings in Upper Canada | 37 |
| VI | The Missionary Society Organized | 48 |
| VII | Indian Missions in Upper Canada | 54 |
| VIII | Indian Missions in the Canadian West | 83 |
| IX | Indian Missions in the Canadian West (Continued) | 111 |
| X | Indian Missions in Quebec | 131 |
| XI | The Beginning of Indian Missions in British Columbia | 136 |
| XII | How the Gospel was Carried to the Indians of Northern British Columbia | 157 |
| XIII | Indian Missions in British Columbia: Institutional and Medical Work | 190 |
| XIV | Indian Missions in British Columbia: The Development of Northern Missions | 212 |
| XV | Indian Missions in British Columbia: The Development of Southern Missions | 227 |
| XVI | Indians, Government and Church | 242 |
| | Analytical Index | 257 |

VOLUME II

*CONTINUES THE STORY OF*

# ONE HUNDRED YEARS OF CANADIAN METHODIST MISSIONS

---

CONTENTS

The Japan Mission
The West China Mission
Home Missions
Missions to the French-Canadians
Missions to the Orientals in Canada
Missions to New Canadians
Methodism and Great Missionary Movements

# One Hundred Years of Canadian Methodist Missions

## Chapter I

## PIONEERS AND VOLUNTEERS

### THE COMING OF METHODISM

Foundation laying.

We cannot study the work of the Missionary Society during the past hundred years without going back to find out how the work began which led to its organization. The story of "beginnings" is a story of great adventure, of hardship and sacrifice, of faith and work, of discouragement and rejoicing, and of the laying of the foundation of the heritage of missionary responsibility which is ours to-day.

Volunteer service.

Volunteer service laid the foundation of Canadian Methodism, led to the organization of the Missionary Society, made possible the carrying on of the work and continues to be, in this day of unprecedented opportunity and responsibility, the greatest missionary asset of the Church.

The expansion of the field.

Canadian Methodism now extends beyond the boundaries of our Dominion and to lands not within the British Empire. Newfoundland, at the entrance to the Gulf of St. Lawrence, and the Bermuda Islands, in the Atlantic, are its eastern boundaries. Its western limits take us across the Pacific to Japan and to far West China—our two foreign mission fields. Throughout our Dominion, from the sea gates on the Atlantic to those on the Pacific, and from the international boundary between the United States and Canada to the far stretches of our great north lands, Methodism is a vital force in Kingdom service.

After a hundred years.

Our churches with their many organizations; our universities, colleges and schools; our hospitals and community centres; missions to the newest Canadians—our non-English-speaking settlers; missions to the oldest Canadians—the Indians; missions in new communities; missions in old communities; missions to the Orientals in Canada; missions to the French in Quebec; missions to the miners and lumbermen; missions in our cities; missions on the waterways; and our missions in China and Japan, are evidences of the growth of Methodism and of the spiritual foundation laid by Methodist pioneers over a hundred years ago.

Early immigration.

The introduction of Methodism into Canada and the Maritime provinces came largely as a result of emigration following the successful efforts of the governors of Nova Scotia in securing British settlers, the American Revolution (1776-1783), the war between England and France (1793-1815) and the Irish Rebellion (1798). During the American Revolution many in the New England colonies had remained loyal to Britain. Their loyalty had cost them much suffering, and life had become intolerable under conditions imposed upon them in the new Republic. They longed for the protection and security of the British flag. About 28,000 of these Loyalists, mostly from the New England States, settled in the Maritime Provinces; numbers made new homes in what we now call the Eastern Townships; others settled along the banks of the St. Lawrence River and about 5,000 took up land along the Bay of Quinte or in the Niagara Peninsula. While a few New Englanders settled in what is now Ontario, the majority came from New York, New Jersey and Pennsylvania. It is estimated the total number of Loyalists was 40,000. Most of them were poor. In many cases their lands and homes had been lost in the war and they faced hardship and loneliness as they turned their steps toward the new land of which they knew almost nothing excepting that grants of land, Government help and the protection of a British colony would be theirs.

The coming of the Mohawks.

Among those who went into the then western part of Canada were the Mohawk Indians, who, under their leader, Joseph Brant (Thayendanegea), had been allies of the British during the war. When peace came they feared the Americans whom they had fought with merciless cruelty and reckless bravery. They were granted 700,000 acres of land along the Grand River. To this splendid hunting ground almost the whole tribe moved. It was here that Methodism began its work among the Indians; the first mission work of a missionary Church.

Immigrants from the United States.

A second emigration from the United States took place after the stressful years of 1812-16. As an inducement to settle in Canada, the Government gave grants of land to the officers and soldiers of the regiments which were disbanded when peace was restored. Among the soldiers and early immigrants were Methodists who brought into the new land the same spirit of evangelism which had made Methodism a force in their old-home environment.

All classes were represented in this early immigration —fishermen and farmers; dwellers from the cities of the old world; men and women of culture whose fortunes had been swept away through war conditions; sturdy labourers; merchants who came from the trade centres of Great Britain to promote trade with French Canada; and mechanics whose handicraft was being superseded by machinery in the mills of Britain.

Methodism the pioneer of civil and religious liberty.

Among these pioneers were those who held that an hereditary nobility and a Government-endowed Protestant Church would safeguard the foundation-laying of the new colony. These were staunch adherents of the established traditions of State and Church in Great Britain, and had come prepared to establish in the new colonies an aristocracy and a state church. They soon discovered that hereditary nobility had no place in pioneer conditions, and their efforts to establish a state church were defeated through Methodism becoming the pioneer and promoter of civil and religious liberty.

The long, hard struggle resulted in equal privileges for all—the very foundation of national freedom.

Methodism before the organization of the Missionary Society.

During the fifty years before that memorable conference held at Hallowell (near Picton) in 1824, at which the Missionary Society was organized, Methodism had been established from Newfoundland to the western limits of what was then Upper Canada. From the first Methodism meant missions—bringing men and women to God, and then enlisting them to win others. Any one who cared for the salvation of others could begin work for the Kingdom. Here and there throughout the settlements in the new land, there arose men, who, out of the fulness of their joy, preached and persuaded men and women to give up sin and serve God. Lives and communities were changed. Little groups gathered in many a log house for prayer and praise. The way was being prepared for the ordained preacher.

## Chapter II

# BEGINNINGS IN NEWFOUNDLAND AND BERMUDA

### NEWFOUNDLAND

In reviewing the beginnings of Methodism we begin with His Majesty's oldest colony, Newfoundland, where, in 1765, Laurence Coughlan commenced work. From 1755 to 1765 he had been an itinerant preacher in Ireland under Wesley, and the friendship there begun was lifelong. What led him to leave the Old Land and come to Newfoundland is not known. He came as a volunteer worker into conditions which demanded heroic sacrifice. Around Conception Bay, where he landed, there was a population of more than 5,000 persons, with no one to care for their bodies, minds or souls. No respect was paid to the Sabbath; there was no one to perform the marriage ceremony, and marriage was very lightly regarded; profanity, drinking, dancing, gambling, with low moral standards, prevailed everywhere. Coughlan said, "As to the Gospel, they had no knowledge of it." The people were poor. Nearly the whole population depended on the fisheries for a livelihood. The men who controlled the marketing of the harvests of the sea came only about once a year to the Island. Their attitude was one of oppression; they had little regard for the welfare of the people, most of whom had come to Newfoundland on account of poverty, and poverty forced them to remain.

Laurence Coughlan arrived, 1765.

"Coughlan's ability and zeal were recognized on all hands. His services were so far welcomed that in 1767 a petition came from the inhabitants of Harbor Grace and Carbonear, addressed to the Society for the Propagation of the Gospel, that he should be appointed to their ministry. Their request was granted and the Bishop of London, at the instance of the society, and on the recommendation of Wesley and Lady Huntington, con-

Coughlan ordained, 1767.

sented to ordain him. Coughlan visited England for this purpose in 1767, and in September of that year returned to his post with his credentials as a missionary clergyman of the Church of England; but he continued, without reserve, faithful to his former convictions. 'I am,' he wrote Wesley from Newfoundland, 'and do confess myself, a Methodist—the name I love and hope I ever shall.' Evidently Coughlan was a thorough 'Church Methodist'."

Population of Newfoundland, 1767.

The settled population at this time was about 7,000, while it was estimated 5,000 more came to the coast for the summer fishing. No people were in greater need of the Gospel. It is said that "many had not seen a minister since coming to the Island, while those born there had never seen one in their lives."

Three years of hard work spent in preaching, in visiting from house to house, and in personal work brought so little apparent result that Coughlan had almost given up in despair, when a revival broke out around Conception Bay. So great was the change in the lives of the people, that it was reported far and near throughout the Island that "madness had seized the inhabitants of Harbor Grace and Carbonear." During the following year the number of communicants was doubled. Coughlan formed weekly classes and a Methodist Society was established. This was the beginning of Methodism in Newfoundland.

Opposition of the merchants.

For several years Coughlan held his ground, but his preaching against conditions in the Island stirred up persecution by the merchants, who were the traders and people of wealth and station in the settlements. The business of the colony passed through their hands, and local fishermen were under their control. Subscriptions were withheld, accusations laid against him with the Governor of the Island, every means used to intimidate him, and a charge of madness made against him and against some of the converts. The continued efforts of the Anglican Church to banish Methodism from the Island, the hardships he endured in journeys over the

rough country, and his aversion to the sea, on which he was obliged to travel in visiting the settlements, "made his life a martyrdom." Coughlan's health broke down under the strain and he returned to England in 1773. Although disheartened as he struggled against the hard conditions under which he worked, Coughlan had been successful in changing the standard of living among the fisher folk of Conception Bay, and in leaving behind him men who carried on the work until another ordained missionary came.

Coughlan returns to England, 1773.

Among Coughlan's converts were Arthur Thomey, a merchant, and Thomas Pottle, a merchant's clerk. These two men and John Stretton, an Irish Methodist from Limerick, were leaders raised up in the emergency when Coughlan's withdrawal left the work without a preacher. During the winter months, when there was practically no business demanding their attention, these volunteer workers preached around Conception Bay and went as far as Trinity Bay to the north and St. John's to the south. Pottle rallied the Methodists of Carbonear to a love feast on Christmas Day, 1775. This prepared the way for the preaching he began in the district the following year. In the absence of a minister, the Anglicans placed a clergyman at Carbonear, who carried on the policy of opposition which had caused Coughlan so much bitter suffering.

No Minister, Volunteer Workers.

Coughlan's work had a far-reaching influence and was greater than he knew. Through his preaching, LeSueur, a young man from Jersey (Channel Islands), who had business interests in Newfoundland, was converted. Returning home, he and another young convert of Coughlan's met for prayer and Bible study, and within a few weeks were the means of the conversion of twelve of their friends. LeSueur accepted invitations to preach in other parts of the Islands. A detachment of troops, some of whom had been converted under Captain Webb, arrived in Jersey in 1783, and were a welcome addition to the little company of Methodists. LeSueur, the soldiers and the new converts, appealed to Wesley for a

Coughlan's converts establish Methodism in Channel Islands.

preacher. In response Robert Brackenbury was sent from England. He organized classes and Methodism was gradually established in the Channel Islands. Later it was carried from the Islands into France, and as the years went on brought an abiding blessing to many far from Newfoundland.

John Hoskins begins work, 1775.

An unexpected helper came in 1775, in the person of John Hoskins, a Methodist school teacher, fifty-six years of age, who had left Old England for New England intending to teach school and preach in some outlying district where both teachers and preachers were needed. Not having sufficient money to take him all the way to New England, he landed at Trinity Bay, to work until he had earned enough to continue his journey. His poverty brought spiritual riches to Newfoundland. He was directed to Old Perlican at the head of the inlet, where the people welcomed him, as there was no school for the fifty children in the settlement. He visited the homes and soon gathered little groups to whom on Sundays he read prayers and Wesley's sermons. He won his way into the hearts of the people and on Easter Day, 1778, a blessed revival began, resulting in many conversions. Hoskins visited England in 1778-1779 and the people at Old Perlican, desiring him to remain permanently with them, wrote to Wesley asking him to have their teacher-preacher ordained, as Coughlan had been eleven years before. This request the Bishop of London refused to grant, influenced by the attitude of the Anglicans of the Island, and Hoskins returned to Newfoundland as he had left—a volunteer worker. During his absence the Old Perlican Society "had a visitation of the Spirit of God which moved the whole neighborhood." Hoskins' own son had been converted and was carrying on the work.

Hoskins established work in Trinity Bay.

Upon his return he visited Trinity, the chief settlement on the bay of the same name. There was a rough, reckless element among the people. Some sailors, whose boat was at anchor in the bay, tarred Hoskins; and the captain, when told, only laughed and said had they asked him he would have supplied the feathers. Hoskins was

so roughly used that he was glad to escape with his life. The people were terrified and afraid to open their homes for services, but Hoskins was not a coward. He believed God had called him to the work, and of one thing he was certain—that the people who had used him so disgracefully needed the Gospel. The next summer he returned to Trinity, gathered the members together, secured a preaching place and the work in Trinity Bay was established.

The Rev. John McGeary, 1785.

In 1785 Wesley fulfilled his promise to Hoskins and sent the Rev. John McGeary to Newfoundland. Three years later McGeary returned to England, but when William Black, who was Superintendent of the Eastern work, visited Newfoundland in 1791, he found McGeary again in the Island. Black's visit resulted in the conversion of over two hundred, the organization of the societies in accordance with the Methodist Discipline, and a satisfactory settlement of church property. Between McGeary and the pioneer volunteer workers there had not been the utmost harmony. He became discouraged, and in 1792 left, never to return. In 1804 there were three Methodist preachers in Newfoundland and a membership of about 500.

Newfoundland became a mission field of British Methodism, 1815.

The dearth of workers for this hard and needy field gave the Roman Catholics their opportunity, and whole districts, settled with children of Protestants, became Catholic. At the British Conference of 1813, 340 church members and four missionaries were reported. The organization of the Missionary Society in British Methodism in this year made it possible to send reinforcements. In 1815 James and Thomas Hickson arrived and, with their coming, Newfoundland became a mission field of the British Wesleyan Methodist Missionary Society, to the immediate and permanent advantage of the work. It was at once made a district separate from Nova Scotia.

Through fifty long years the workers had either provided for themselves or depended upon the good will and support of the people among whom they labored. Now

the Missionary Society assumed the support of all workers. There are few records of volunteer service more heroic than that given by the men in His Majesty's oldest colony, who counted it a joy to endure hardship, isolation and persecution that men might be brought to God.

BERMUDA

The Rev. John Stephenson, 1799. Whitefield, 1748.

In 1799 the Rev. John Stephenson, an Irish preacher, volunteered to go to Bermuda. He was not the first of the Methodist group to preach in the "Beautiful Islands," as Whitefield had spent some time there in 1748. Stephenson was outspoken against sin and the debasing conditions which existed, for he had gone to Bermuda to preach a gospel of righteousness and offer salvation to all who would accept it. No man ever had a harder field. He found it very difficult, on account of the attitude of the Anglican Church, to secure a place in which to hold services although he possessed all the official credentials which were required to premit him to preach.

Stephenson imprisoned, 1801.

There were many slaves without the gospel in the Islands. On one occasion he preached to some of these gathered in the house of a mulatto and it was reported that Stephenson had been known to shake hands with the Negroes. These acts gave an excuse for persecution and he was brought before the magistrate. His appeal to the Governor, who at first had been friendly, was without avail, and finally he was thrust into prison. While there he cut in the cedar floor of his cell the following inscription:

*John Stephenson,*
*A Methodist Missionary,*
*Was imprisoned in this jail six months,*
*And fined £50,*
*For preaching the Gospel of Jesus Christ to Africans,*
*Blacks and Captive Negroes.*
*St. George's, Bermuda,*
*June, 1801.*

He returned to Ireland in 1802, the victim of an unjust law, which not only prevented him from preaching, but also made it impossible for local preachers, those indispensable volunteer workers of the early days, to hold services even in private houses. When Stephenson left there was a membership of a hundred, thirty of whom were Negroes.

The climate of Bermuda was so delightful that it was recommended by American Methodism as a place where tired ministers might rest and enjoy a holiday. No one ever took advantage of the climate—there were other conditions which the early Methodist ministers could not enjoy, even though rest such as fell to Stephenson's lot might be theirs.

Joshua Marsden, 1808.

William Black wished to work in Bermuda, but never had the opportunity. In 1808 Dr. Coke sent Joshua Marsden from Nova Scotia to this mission field, which had been without a pastor for eight years. When Marsden heard of his appointment he said, "It came like vinegar to my teeth and smoke to my eyes; however, by the blessing of God I resolved to go."

At Marsden's first service their were only ten persons, five white, his fellow-passengers, and five Negroes, servants in the house in which he boarded. Marsden's bravery and work were soon recognized, and he gradually overcame some of the difficulties. In 1810 he preached from the pulpit of the church he built—the first Methodist church in Bermuda. His congregations now numbered from four to five hundred, and classes for both whites and blacks were held. The congregation was called the "Negro club" and Marsden the "Negro parson." The white people sacrificed in being Methodists. When Marsden left in 1812 the attitude toward the Negroes was changing. People were beginning to admit that they had souls worth saving. Marsden prepared the way for emancipation, and when the Act became law, August 18th, 1834, more than four thousand slaves in Bermuda became free.

Emancipation Act, Aug. 18th, 1834.

For some years the mission was part of the Antigua District of the West Indies. In 1851 it became a part of the Nova Scotia Conference.

An evidence of the place that Methodism continues to hold in Bermuda is the beautiful new church, "The Marsden Memorial," costing $10,000, which was dedicated free of debt in October, 1923.

## Chapter III

# BEGINNINGS IN THE MARITIME PROVINCES

### NOVA SCOTIA

With the founding of the city of Halifax in 1749, the Society for the Propagation of the Gospel in Foreign Parts began to plan to send clergymen of the Church of England into the Province. The "Lords of Trade and Plantations" notified the Society that in each one of the townships formed in Nova Scotia, four hundred acres would be granted in perpetuity to a minister and his successors, and a particular spot would be set aside for building a church. St. Paul's Church, Halifax, in 1750, and St. John's Church, Lunenburg, in 1754, were built at the expense of the Government. Clergymen were at once sent by the Society for the Propagation of the Gospel to these churches, and to other settlements as time went on.

Anglican clergymen arrive in 1749.

The Acadians who were expelled from Nova Scotia in 1755 were naturally simple and peaceable persons who "paid the penalty of the political and religious fanaticism of their leaders." They refused to take even a modified oath of allegiance to the British Crown. Their fertile fields and comfortable homes remained untilled and untenanted. Governor Lawrence, in 1758, held out inducements to New Englanders to settle on the land of which the Acadians had been dispossessed. They refused to consider the enticing offer, unless assured of religious liberty. At the first Legislative Assembly in 1758 one of the acts passed was entitled "An Act for the Establishment of Religious Public Worship in the Province, and for Suppressing Popery." The Act provided that "the church established by the law of England shall be deemed the fixed form of worship," and until 1851 the Church of England was the established Church in

Acadians expelled, 1755.

Protestant religious liberty, 1758.

Nova Scotia. The act further provided, however, that "all dissenting Protestant denominations shall have liberty of conscience, the right to build meeting houses for public worship, elect ministers for the carrying on of divine service and administration of the Sacrament." When Governor Lawrence's second proclamation was issued he was able to assure the New Englanders that full liberty of conscience and worship was secured to Protestants of all denominations. The following year New Englanders began to arrive and settle on Acadian farms.

Several denominations establish work.

The majority of the settlers from New England were Congregationalists, and New England has always been a source of supply for their ministers. They had sent their first representative in 1750. Thirteen Baptists emigrated from Massachusetts in 1763 and settled in Sackville; they brought a minister with them. In 1764 the first Presbyterian minister came from New Jersey, and in 1766 the first of many of this denomination arrived from Scotland. In 1817 the Presbyterians began Home Mission work in the Province, which they have ever since carried on. The Lutherans of Pennsylvania sent their first minister in 1772; he began work at Lunenburg.

Yorkshire Methodists 1772-75.

Owing to the disturbed state of Europe, hard times in Great Britain, and the advantageous opportunity for securing land, many emigrants found their way to Nova Scotia. Among these there arrived in 1772-1775 Yorkshire Methodists who settled in Cumberland county and laid the foundations of a Methodism that became an important factor in the life and development of the Maritime Provinces. "From a political point of view, these settlers proved a great acquisition to the province. Coming directly from England, they brought with them an attachment to British institutions, which was of peculiar value in view of the state of American politics, and at a time when many, even in Nova Scotia, were quiet from fear rather than from choice."

The only clergyman in this county was the Rev. John Eagleson, who had been sent out in 1769 by the Society for the Propagation of the Gospel in Foreign Parts. Of

the Yorkshire immigrants Mr. Eagleson said, "They are a peaceful, industrious people and lovers of the constitution under which they were born." The Methodists met in the homes for prayer and praise services as there was no church nor minister. A revival came in 1779, and at a meeting held in the home of Mr. Oxley, William Black, a young man nineteen years of age, was converted. He made a vow of consecration to God, at once went to work and members of his own family were his first converts. At twenty-one he left his father's home to begin his life-work. He had no promise of support; no assigned circuit; no one had appointed him to preach; but he had consecrated his life to God's service and went from neighborhood to neighborhood asking the people to give their hearts to God and obtain the joy and peace that were his. He preached in barns, under trees, in houses, and in orchards—anywhere and everywhere. Sometimes he used a stump by the wayside for a pulpit, occasionally he was invited to preach in a Baptist church.

The Revival, 1779. William Black converted.

In 1781, along the present boundary between Nova Scotia and New Brunswick, were groups of settlements. Several families from the north of Ireland, who were soon joined by New Englanders, had begun the settlement of Amherst; Germans from Halifax had settled in Lunenburg; Huguenots from Switzerland occupied some of the old Acadian farms, and over a hundred Acadian families returned, took the oath of allegiance and settled near Annapolis and Halifax. At this time the population of the province was about 12,000.

Early settlements.

Methodism in New York before the Revolution, was represented by the little church in John Street, in which there were enrolled 200 members. When peace was restored in 1783 there were only sixty to respond to the roll call. Over a score of those who had left were among the Loyalists who found their way to Shelburne.

Methodists from New York settle at Shelburne.

In connection with the beginning of the work at Shelburne and other places on the south-west coast of Nova Scotia, the name of Robert Barry is held in grateful

Robert Barry at Shelburne.

remembrance. His father's shop at Portsmouth, England, was often visited by officers of the navy, some of whom became friendly with Robert. He was invited to go on a short cruise on a man-of-war which was then in the harbour. While off the coast, orders were received to proceed at once to America, and Barry found himself unexpectedly bound for New York. In the days of the Revolution he would not take up arms against Britain, so left the business he had succeeded in establishing and the friends he had made in the church, and with thousands of others found a new home in the British colony of Nova Scotia.

Black visits Shelburne.

Black visited Shelburne in 1783 and there for the first time met Barry. At the time of his visit a clearing had been made and the people were living in military tents provided by the Government; only a month earlier the forest had reached to the water's edge. Black was accompanied by a Captain Dean. Barry was delighted to welcome them and his hospitality was heroic. He gave up his tent to the visitors while he sat up all night outside. What did it matter that the rain came down in torrents? Black had arrived and he would preach! The preaching place was a clearing in front of his tent and a table served as a platform. The Sunday services were well attended and orderly. The following is a description of the Monday afternoon meeting. "An attempt to hold a service on the afternoon of Monday was attended with serious disturbance. A commissariat officer, who had dined with some friends and had tarried too long at the wine, declared the preacher to be an impostor, and threatened, with oaths, to knock him down. After a short absence he returned with two others, determined to accomplish his purpose. This he was prevented from doing by the congregation, who crowded around the table on which the preacher stood. One of the three, swearing that he could preach as well as the preacher, then mounted the stump of a tree and poured forth a flood of oaths. A few well-aimed words from the preacher made an impression upon the blas-

phemer who, hardening his heart to utter a few more oaths, walked off with his companions and left the preacher to finish his discourse. A large stone was thrown with great force from the outskirts of the congregation during the sermon, but Black eluded it and escaped serious injury. This opposition served to attract attention and some gave indications of concern respecting their personal salvation." These were the first services in Shelburne. When Barry's little log house was finished he used it as a school room, led a class on Sunday and read a sermon to any who would come to listen.

John and James Mann and Charles White.

In the autumn others, who had been members of the church in New York, arrived, much to the joy of the little company of Methodists in the settlement. One of these, John Mann, was a local preacher, and another, Charles White, had been a trustee of the John Street chapel. James Mann, John's brother, who came with him, was converted soon after reaching the Colony. These and other volunteers carried on the work until the appointment of an ordained minister.

In quest of preachers Black attends Baltimore Conference, 1784.

There was a great dearth of spiritual leaders, and Black had a wide field in which to plant the evangelistic spirit of Methodism. He travelled over a great part of Nova Scotia, but the work soon grew beyond what he could do and he wrote to Wesley for helpers. Failing to secure ministers from England, Black attended the Conference of the Methodist Episcopal Church, held in Baltimore in December, 1784. Before the Conference began Black had the pleasure of meeting Dr. Coke, the presiding officer, who in England had been Wesley's right-hand man and whom he appointed as Superintendent in America. Black's urgent appeal to the Conference stirred Dr. Coke's heart and he became an enthusiastic advocate of the mission field, the needs of which Black had so vividly presented. In response to Black's appeal for workers, Freeborn Garrettson and James Oliver Cromwell volunteered, were ordained as elders and arrived in Nova Scotia in 1785. A collection of $150, taken at the Conference, was given to the work in Nova

Garrettson and Cromwell, 1785.

Scotia, to which was added the proceeds of the sale of Dr. Coke's Conference missionary sermon. After the Conference was over Dr. Coke spent several weeks in New York preaching, and securing funds for Nova Scotia. He returned to England in 1786, but the Nova Scotia mission field was not forgotten. He decided to visit it, and the same year left England with three ministers, two of whom were appointed to Newfoundland and the third to Nova Scotia. The first conference of the Halifax district had been arranged in anticipation of Dr. Coke's coming, but a storm drove the vessel out of her course and she drifted to the West Indies. This led to Methodist missions being established there, for the three ministers intended for the northern mission fields began work in the Islands, and Dr. Coke never reached Nova Scotia, in which he had become so much interested.

The growing work in the United States made it almost impossible for the American Conference to send workers, and when Garrettson and Cromwell returned to the United States in 1787, Nova Scotia was left without an ordained preacher. Black and his workers struggled on as best they could.

Black ordained and appointed Superintendent.

The Baltimore Conference of 1788 appointed the Rev. William Jessop to Nova Scotia, where he began work at Shelburne, and in the same year the Rev. James Wray, of the British Wesleyan Conference, was appointed by Wesley to superintend the work, but not understanding the conditions of the colony he did not get on happily with the workers, and in 1789 went to the West Indies. In May of the same year, Black, James and John Mann were ordained by Asbury and Coke, at the Philadelphia Conference of the Methodist Episcopal Church of the United States, and Black was immediately appointed superintendent of New Brunswick, Nova Scotia and Newfoundland.

The Negroes leave Nova Scotia for Sierra Leone.

When the Loyalists came from the United States, a number of Negroes, slaves and refugees accompanied them; of these two hundred were members of the Methodist Church. At Shelburne, Burchtown and Preston

there were large classes; nearly the whole membership at Digby and a few members at Halifax and in St. John, were coloured. An Act was passed by the British Parliament in 1791 to incorporate the Sierra Leone Company, of which Wilberforce, the advocate of the abolition of slavery, was a director. Its purpose, "to open trade with Africa and in a practical way disprove arguments in favor of the slave trade," appealed to the Negroes in Nova Scotia who were dissatisfied regarding the Government grants of land and found the climate too cold. They sent a delegate to England to obtain full information regarding the proposed colony. The reports he brought back being favourable, arrangements were completed for emigration, and in 1792 fifteen ships left Halifax carrying 1,196 Negroes and their possessions. They arrived safely in Sierra Leone, where Boston King, who had been a successful class-leader in Nova Scotia, organized a Methodist centre. In 1796 he was sent to England and spent two years at Kingswood, a training school for Wesleyan ministers, then returned to Sierra Leone and the work there. In 1811 George Warren, the first Wesleyan Methodist from England, arrived in Sierra Leone to take charge of the work which for many years had been carried on by the Negro Methodists from Nova Scotia.

Stephen Bamford, 1792.

Another outstanding volunteer in Nova Scotia was Stephen Bamford, a young soldier of the Worcestershire regiment. He arrived in Halifax in 1792, and it is said he preached his first sermon on the evening of his arrival. Later, friends secured his discharge from the army and he entered the ministry in 1806.

First Church in Halifax, 1792.

There were six preachers in Nova Scotia in 1791, and in 1792 the first Methodist Church in Halifax was opened. In 1799 the last of the missionaries from the United States returned home. It was evident that workers could not be supplied from the United States and that the Wesleyan Conference of England must henceforth be the source of help. After the organization of the Wesleyan Missionary Society of the British Conference, in 1813,

the Maritime Provinces became one of its mission fields, and all ministers in these provinces, including those received on probation, were missionaries of the Society.

### NEW BRUNSWICK

New Brunswick 1784. Methodist Loyalists.

The formation of the county of Sunbury, then part of Nova Scotia, as the Province of New Brunswick, in 1784, was largely determined by the arrival of large numbers of Loyalists who settled in St. John, Sheffield and other centres. Among the Loyalists were several Methodists who had been members of the Methodist Society in New England. The majority, however, were Anglican, including several clergymen; these were loyal not only to the British flag, but also to the established Church of England, and did not welcome the establishment of Methodism in the new colony.

Stephen Humbert's appeal.

Among the Loyalists who landed on the wooded shores of St. John on that memorable morning of May 18th, 1783, was Stephen Humbert, one of the grantees of the new town who became a member of the first House of Assembly when the province was organized in 1784. Humbert had been identified with the Methodists of New York previous to coming to New Brunswick. In the new settlement he became a man of influence, holding many prominent offices. Methodism in New Brunswick was not popular, but Humbert was ever ready to use the influence his official position gave him in establishing the Church of his choice in the new province. He appealed, without success, to New York for help as the people in many settlements were without spiritual guidance.

John Bishop at St. John, 1791.

The Nova Scotians had asked the British Conference for a worker to be sent to the French people of the colony, and the Rev. John Bishop, a native of the Channel Islands, volunteered his services. He arrived in Halifax in August, 1791. As the way was not open to begin work at once among the French, he accepted an invitation from the Methodists in St. John to come to them. Bishop reached there on September 24th, 1791, the first Methodist minister in that great province. Up to this

time Black had not visited the province, but had supervision of the work. Bishop was "a man filled with the spirit of Christ, ardent yet sober, solemn and tender in appeal; he saw many souls awakened." In April, 1792, he reported "a membership of eighty in St. John, a church already provided with pulpit and gallery, and the people continued to attend diligently." This building was known as the "City Hall," or "Court Hall." It had been used by the Episcopalians and was purchased by the Methodists when Trinity Anglican Church was built in 1791. One of Bishop's outstanding characteristics was his ability for hard work. His field soon extended beyond St. John to other parts of the district. Everywhere he went he carried the flame of revival.

Bishop sent to West Indies, died, 1793.

Dr. Coke, the missionary enthusiast of the British Conference, hearing of Bishop's many personal gifts and the success of his work, coveted him for the French work in the West Indies. Against the advice of his friends Bishop thought it his duty to comply with Coke's request. On account of his health and the extreme climate, his doctor warned him not to go. He did not heed the warnings, left New Brunswick and arrived in Grenada in January, 1793; in June of the same year he died of yellow fever. Bishop had established Methodism in New Brunswick, and that province, as well as Nova Scotia, became a mission field of British Methodism.

First Methodist Church in Dominion, 1788.

"At Point de Bute, New Brunswick, a site for a chapel and burying ground was secured, and deeded to John Wesley and his successors, on the 18th of September, 1788. The name of James Wray, missionary, is on the deed. A stone chapel was built on that site in the same year. It has the honor of being the first Methodist chapel in New Brunswick; the first also in what is now the Dominion of Canada. In the summer of 1790, at Sackville, James Mann opened the second Methodist chapel in New Brunswick."

Duncan McColl in Bermuda.

One of the most interesting of the early Methodist workers in New Brunswick was Duncan McColl, a soldier of the 74th Argyleshire Regiment, which in 1778

was ordered to Halifax. During the American Revolution McColl was transferred to New York, and at the close of the war tried, unsuccessfully, to obtain a commission. With Scotch stick-to-it-iveness he determined to go to England, where the General had promised to use his influence. In order to secure the interest of another officer then in Nova Scotia he sailed for Halifax; but the vessel encountered a heavy storm and was driven to St. George's, Bermuda, where the three hundred passengers were compelled to spend the winter. McColl had recently been converted, and felt self-condemnation that he was keeping silent in the company of so many who were not Christians. He resolved to speak to his fellow-passengers, and this he did notwithstanding the opposition of the ship's officers. At first no one listened, but before the winter was over several decided to become Christians, and the opposition of the officers had ceased. In after years he met several who became Christians through his work in Bermuda.

Duncan McColl's call to the ministry.

During the long winter, from a young lady among the passengers, who had been connected with Methodism in Philadelphia and New York, he learned much about Methodism which was entirely new to him. He also learned to love the young lady, who later became his wife. McColl's whole life plan was changed. In the spring he came to New Brunswick and settled, first at St. Andrews, and later at St. Stephen. The godless state of the people distressed him—"I found them a mixed multitude from Great Britain, Ireland, and the United States; partly disbanded soldiers and refugees." He was a prosperous business man, but after he had been the means of the conversion of six of his neighbours, a conviction came to him that his duty was to preach. He went aside, read, prayed and fasted. As he read Jeremiah 20:8-11 he accepted it as his call to the ministry. He then gathered together all the believers in the neighbourhood and organized them into a class. The magistrate threatened to suppress the meetings; but McColl did not stop. He had received his commission—not the military one he had

so eagerly coveted—and it was his part to obey. He gave up business and then spent a short time in the State of Maine, itinerating with one of the American ministers. "At the close of one of the services they were the guests of a retired American officer. The conversation turned on the subject of general providence, and the officer related this incident: At the siege of Penobscot, while the British were retreating, this officer was following with his men. As they reached the fort they saw a man, sword in hand, proceed from out its gates. The order was given to fire on him, as he was evidently executing some design unfavorable to the besiegers. When a third volley left the man neither killed or wounded the officer, commanding the fire to cease, said, 'God has some work for that man to perform upon earth; let him alone.' The man who had thus marvellously escaped was McColl himself, who had been sent out to bring up another party of troops. His discretion may be seen to have been equal to his former bravery, for he kept silence—though his companion, who knew the story, urged him to make himself known—fearing the knowledge that he had been in arms against the Americans might interfere with his usefulness. McColl's conversion was the result of a self-examination occasioned by the dangers in which he had stood, and his remarkable escape from death."

McColl's life spared. Why?

Upon his return to New Brunswick, McColl kept on the move. Although he made St. Stephen his headquarters, he journeyed about the country, going as far as St. John and up the river, visiting the settlements in which Bishop had worked. In writing of conditions he said, "I had to provide a house, seats, and fire for the people in the winter, for no one took it into their heads to help me. My own property is blest as by a miracle." His home became a religious centre in which services were held until the congregations grew so large that no private house in St. Stephen could accommodate them, and in 1790 a church was built under McColl's direction. In the autumn of 1791 he journeyed to Halifax to see Black, but he was in Newfoundland, and McColl met

McColl's itinerating. Church at St. Stephen, 1790.

Regan, the first Methodist preacher with whom he became acquainted in the Maritime Provinces. While in Halifax he was given a present of "a good suit of broadcloth." That, with three cheese carried on his back for seven miles, and $3.50 in cash, was his worldly remuneration for seven years of work.

McColl ordained, 1795.

The next year Black visited McColl, who fell into line with the Methodist itinerants of the Maritime Provinces, although not until 1793 was he recognized as one of them. While he was ordained by Bishop Asbury in 1795, he depended upon the voluntary contributions of his hearers and the income from his own property under the management of his wife, until 1819. At her death he passed over all his property to the Church, accepting in lieu thereof a small annuity.

McColl was a whole-hearted volunteer worker, consecrating all he had to the Lord's work. He was the champion of religious liberty in New Brunswick, fearing neither threats nor abuse, and was successful in convincing the authorities that Methodists had the right, as British subjects, to worship without molestation. McColl's forty years of service in New Brunswick hold an important place in the pioneer days of Methodism.

Last of American ministers went home 1799.

When, in 1799, the last of the ministers of the Methodist Episcopal Church of the United States left the Maritime Provinces, there were only six ordained preachers, a membership of about 800, and the estimated number of adherents about 3,000. William Grandin, who had given so much self-sacrificing service, was one of the men driven "to leave the work by the utterly insufficient provision for the support of themselves and their families." Not many men, like McColl, were free from financial struggle. How could they be, with the princely salary of $64 a year!

### PRINCE EDWARD ISLAND

Benjamin Chappell.

In 1767 the British Government gave the island of St. John, now Prince Edward Island, to a number of persons in reward for military and other services. It was

a separate province with Charlottetown as the capital. In 1775 Benjamin Chappell and his wife, who had been associated with Wesley in the Old Foundry Church in London, sailed for Quebec, but a storm wrecked the ship off the island of St. John and the 250 souls, including the crew and passengers, barely escaped with their lives. When they had reached the shore in safety, Chappell conducted a thanksgiving service.

Black visits the island, 1783.

A visitor to the Island in 1782 reported that he "found only three Christians and the people very dark and profane." In 1783 William Black visited the Island and preached several times at St. Peter's and Charlottetown. Although he spent two weeks preaching, he could find no encouraging results. "The ignorance which everywhere prevailed made him heart-sick."

Grandin revival, 1791.

There was no one to follow up Black's work, and some years went by before a preacher again visited the Island. In 1791 the Rev. William Grandin was working throughout the Cumberland circuit in Nova Scotia. During the winter he travelled through forty miles of forest to visit the Loyalists settled at Wallace, on the north-east coast, who for several years had not seen a minister. "The revival which began proved both powerful and permanent and changed the character of the district." Grandin's heart went out to the people of Prince Edward Island, the long, low coast-line of which he could see across the ice-bound Northumberland Strait. He longed to visit them, and in the spring of 1792 his opportunity came, as he found he could leave his work at St. John in care of Mr. McColl. Arriving at the Island, he began preaching at Tryon, where a revival took place. Among those whose lives were changed were Nathaniel Wright and his wife, and the large dance-room in their home became a place of worship. A society was organized and Mr. and Mrs. Wright were left in charge of the work.

Joshua Newton, volunteer.

Joshua Newton, who had been converted at Halifax through Black's preaching, was appointed collector of customs for the Island. He was heartily welcomed by Mr. Chappell and his little company. Mr. Newton

preached wherever and whenever he could, both in Charlottetown and in other parts of the Island. When Black visited the Island again, in 1794, he saw some of the results of Grandin's and Newton's work, for he found Methodism established in Charlottetown and in Tryon.

Black's second visit, 1794. Methodism established.

Regarding his reception in Charlottetown, Black writes in his diary: "I waited on the Governor, Colonel Fanning, who received me kindly, expressed himself in terms of commendation respecting Mr. Wesley and his people, and gave me the use of the church. The Governor's secretary and the Attorney-General attended preaching in the evening. Sunday, the 12th of October, I again preached twice in the church to a large congregation. At 11 o'clock I had the pleasure of hearing the Rev. Mr. Desbrisay, the clergyman of the town. He delivered a plain, honest discourse, but did not appear to me to have a clear conception of the nature of regeneration. On the 13th I had a friendly visit from Mr. Desbrisay. It is my desire to cultivate a Christian friendship and all proper union with the ministers of the Church of England. I waited on His Excellency to present my acknowledgments for the use of the church. I spent nearly an hour with him very agreeably; we conversed freely on the advantages of religion to individuals, and society in general. He expressed much friendship, and offered to assist us if we will erect a chapel in Charlottetown."

Thomas Dawson, 1801.

Black, who was superintendent of the work in the Island, could find no preacher to supply its need, but, in 1801, the small group of Methodists were cheered by the arrival of Thomas Dawson, an Irishman, who when a young man had fought under Cornwallis in the American Revolution. He, with his family, had come to settle in the colony, and was so distressed at the religious destitution of the people, that he planned preaching tours which included all the Island. Roads were rough and bridges few, but Dawson walked the roughest roads and swam the rivers when there were no bridges. He wore himself out in the service and died in March, 1805.

Joseph Avard and Methodists from Channel Islands.

The story of Dawson's work and death so stirred the heart of Joseph Avard, of Guernsey, Channel Islands, that he organized a party of emigrants to form a Methodist colony in Prince Edward Island. Avard was a local preacher and had the gift of organization. The work soon grew beyond the strength of the volunteer workers, for the whole Island was now aroused and asking for Methodist preaching. Dr. Coke and the Rev. Adam Clark had both been friends of Avard in England. He wrote to them, making a strong appeal for workers. In reply the Rev. James Bulpit, who had spent some time in Newfoundland, was sent to take charge of the work. From the year 1807 Prince Edward Island appears in the Minutes of the British Conference. Avard continued to give invaluable volunteer service and had much to do in establishing Methodism in "The Island cradled in the Gulf."

First minister James Bulpit, 1807.

Black's secret of success.

About the time Black began his volunteer itinerancy in Nova Scotia, the New Light Movement, of which Henry Alline was the leader, had touched many of the settlements of the province. Alline's preaching was emotional and in strong contrast to the usual preaching of his time; the people were affected by it and many were shaken in their faith. No one doubted Alline's sincerity, but his teaching provoked the bitterest controversies; families were divided; neighbours became opposed to each other; pastors preached against the doctrines Alline taught, but did not stem the tide of the movement. Into these conditions Black brought the evangelistic Christianity taught by Wesley and his preachers. The warm-hearted Yorkshire Methodists with whom he met in prayer and class-meeting, his constant study of the Scriptures and his clear assurance of God's call guided Black in his work of evangelism and in the wise leadership he gave to both volunteer and ordained workers.

The pioneers of Methodism in the Maritime Provinces endured hardship, suffered persecution, and sacrificed as they preached the truth which makes men free and the righteousness that exalteth a nation.

The Conference of Eastern British America.

In 1855 the districts of New Brunswick, Prince Edward Island, Nova Scotia and Newfoundland, were organized into a Wesleyan Conference, affiliated with the British Conference, under the name, "The Conference of Eastern British America." When that Conference was created there were 70 circuits and missions; 88 ministers; 102 local preachers; 222 chapels; 393 other preaching places; 1,162 day scholars; 91,114 Sunday-school scholars; 11,136 members, and an estimated attendance of 65,690 at public worship.

Union, 1874. Three Conferences organized.

The Conference of Eastern British America remained affiliated with the British Conference until 1874, when it was merged into the comprehensive organization known as the Methodist Church of Canada, and divided for administrative purposes into three Annual Conferences, namely, Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland.

## Chapter IV

## BEGINNINGS IN QUEBEC

Methodists in Wolfe's army, 1759.

There is good authority for stating that, as early as 1759, the Gospel was preached in Quebec by lay Methodist preachers of General Wolfe's army, in which there was a society of Methodists. It is not improbable that Captain Webb, the pioneer preacher of American Methodism, was influenced by this society, as he fought under Wolfe at the siege of Quebec.

Tuffy a soldier preacher, 1780.

The next record we have of Methodist preaching was by Tuffy, an Irishman and a local preacher, who with his regiment, the 44th, came to Quebec in 1780. Soon after his arrival he began preaching to the neglected and careless English immigrants in the city, and to the godless soldiers in the barracks. After the American Revolution, when peace was proclaimed in 1783, the 44th, with other regiments, was disbanded and Tuffy returned home. Although no permanent work was established, among the officers and men of the disbanded regiments who remained in Canada were Methodists of the Old Land and those whose lives had been influenced for good through Tuffy's life and preaching. In after years many of these were the first in the scattered settlements to open their log cabins to the Methodist preachers.

Lorenzo Dow. Eastern Townships, 1799.

The population of Canada in 1783 was about 120,000, of whom 10,000 were west of the Ottawa river.

In 1799 Lorenzo Dow, who had several times been refused as a probationer by the New York Conference because of his eccentricities, was finally left in the hands of the presiding elder, who sent him to work on the border of Lower Canada and Vermont, on the "Essex circuit," a circuit in name only. The Canadian townships of Dunham and Sutton, part of what is now known as the Eastern Townships, Dow included in his circuit. While the population of these townships was largely

United Empire Loyalists, others of the circuit were described as "the offscouring of the earth, some having run here from debt, others to avoid prosecution for crimes and a third character to accumulate money." At the next Annual Conference the Essex circuit, which existed on paper only when Dow began work, reported a membership of 274. Dow "loved to do good, but his way of doing it was like the course of the comets, which come and go and no one knows when they will come again."

Lorenzo Dow. Quebec City, 1800.

He suddenly left the circuit, believing the Lord had called him to Ireland. He reached Quebec, where he had to wait for a few days until a ship sailed and found that a regiment in which there was a Methodist society of twenty-six soldiers, had sailed for Halifax the week before. He had no difficulty in discovering a number of English and the place where the Methodist meetings had been held. The first evening, in response to his invitation, about a dozen came, to whom he preached; during the few days the congregation grew to 150, twenty persons were converted, and the people begged him to remain. He was without money and was not prepared for a sea voyage. The gratitude of the people to whom he had been preaching was expressed by gifts of money, food, and clothing for the voyage. The man the Church so often rejected the Lord used and blessed. The chief complaint of the people against Dow was that he never stayed with them long enough. This eccentric, earnest, godly young man, then only twenty-one years of age, was the first Methodist preacher in Lower Canada.

Joseph Sawyer, Montreal, 1802.

In 1802 Joseph Sawyer, from the Niagara district, visited Lower Canada in order to ascertain the prospects of extending the work. In Montreal he found a few persons who, before the Revolutionary War, had belonged to the Methodist society in the city of New York. These received him cordially and assisted him in procuring a schoolroom for preaching.

Sawyer. A discouraging reception.

"An incident very little known, but related by Mr. Sawyer himself, occurred in connection with his first entrance into Montreal. It shows how Methodist preachers

were regarded in certain quarters and the difficulties through which they had often to make their way. Mr. Sawyer, who was very apostolic in his appearance and spirit, and very urbane and polite in his manners, thought it might be well to call on and endeavour to conciliate the minister of what is called 'Church of England' in the city. He did call; and when he came into the minister's presence, making a polite bow, he addressed him to the following effect: 'Sir, I am a Methodist minister, sent to labour in this city and vicinity by Bishop Asbury; and as yourself and I are the only Protestant clergymen in the place, I have made bold to call on you with the desire to have some conversation with you relating to the interests of religion in the country.' Clergyman (with a mingled look of surprise and displeasure): 'You, indeed! I would much rather encourage the Roman Catholics than such as you, Dissenters. No! Get out of my sight.' While these words were being uttered he was sidling towards the corner of the room, where stood his trusty staff, which he reached to grasp with the design of driving the lowly missionary from his house. Mr. Sawyer, finding himself in 'the wrong box,' expressed his 'regret for the intrusion,' said he 'meant no offence' and keeping a cautious eye on the cane, 'bowed himself out' backwards, as deputations do out of the presence of royalty, till he got beyond the precincts of the parsonage, when he beat a hasty retreat from the scene of his unsuccessful advance."

Lower Canada District formed, 1806. Samuel Coate, elder.

In 1803 Samuel Merwin, and in 1804 Martin Ruter, were sent to Montreal. "In 1806 a new district was founded, called the Lower Canada District, which included Montreal, Quebec and Ottawa. At the New York Conference of 1806 Nathan Bangs, who had spent several years in Upper Canada, offered himself for work in Quebec, 'or any accessible part of Lower Canada'." He knew nothing of the conditions of his new field excepting that he would have the opportunity of establishing work in which he might possibly be helped by some to whom Dow had preached seven years before. On the way to

Nathan Bangs at Quebec, 1806.

Quebec he spent a few weeks preaching in Montreal until the arrival of Samuel Coate who had been appointed presiding elder of the Lower Canada District. Leaving his wife in Montreal, after a four days' sail down the St. Lawrence, Bangs reached Quebec. "Having a few letters of introduction he delivered them and preached his first sermon on the Sabbath morning following. The majority of the people in Quebec were French Roman Catholics, bigotedly attached to all their peculiarities and, of course, opposed to all Protestant innovations. The next in numbers and influence were the members of the Church of England and next to them the Church of Scotland—all manifesting a deadly opposition to Methodism. He found, however, a few who received him cordially, though with much timidity. Among others, he called on a Scotch missionary by the name of Dick, who had succeeded in collecting a small congregation and was treated by him with much affection and respect." After he had preached a few times he was so encouraged that he rented two rooms, one to be used for services and the other for a home, and sent for his wife. He soon discovered that most of those who attended the meetings had come out of curiosity. Eighty dollars, all the money he had, melted away, and during the three months he worked in Quebec he had many experiences which tested his faith and dependence on God. The weekly collections of the congregations amounted to about $1.00; this was all he had to depend upon for support. He says, "When God had sufficiently humbled me to depend entirely upon Him, He sent me help in a way I little expected. I suppose that by some means information of our reduced condition was given to some individuals who now ministered to my necessity, and that in a manner which kept their liberality from all ostentation, and made their gifts the more welcome. A servant would arrive with the kind respects of unknown persons, with valuable presents of sugar, tea, and sometimes money, and these from

strangers with whom I never became acquainted. These instances of kindness so overcame me that I could not refrain from tears, and I would retire in secret and pour out my thanksgiving to God and pray for my benefactors." Notwithstanding the hardships he endured, he succeeded in preparing the way for Coate, with whom he exchanged places for the remainder of the year. Coate's arrival was the beginning of permanent work in Quebec. The charm of his personality and his persuasive eloquence helped him to gain a foothold in the old French city, in which he remained until the Conference of 1807, when that body gave him permission to travel through England and the United States to obtain funds for a church in Montreal which was completed in 1809, the first in the city. Joseph Sawyer then took over Coate's work.

Coate established permanent work, 1807.

Two outstanding Methodists in the city of Quebec were Jacob Heck, the second son of Paul and Barbara Heck, and Peter Langlois, who had recently arrived from the Channel Islands. Langlois, who could speak both French and English fluently, became a local preacher, a class-leader, and later a trustee of the church in which he gave sixty years of service.

Jacob Heck and Peter Langlois.

In 1809 there were only five preachers stationed on the Lower Canada District, which extended from Ottawa to Quebec: that year Three Rivers had been added as a station. The total membership was 192. The ministers must have found it hard to live on the support which so small a membership was able to give.

Ministers were appointed to the work during the year 1812, by the Methodist Episcopal Church, but on account of the war they were not permitted to enter or to remain in the country. Upon the arrival of the 103rd regiment in Quebec City, Sergeant Webster preached to the Methodists in the army as well as to the forty members in the city. He was asked to take charge of the Sunday services, also the prayer-meeting during the week. The congregations steadily increased, and it

Sergeant Webster in Quebec.

was with deep regret that Webster's removal to Upper Canada deprived the little company in Quebec of his services. In the meantime Peter Langlois took charge of the work and continued to preach once every Sunday until the arrival of the minister from the British Conference.

British Wesleyans, 1814.

During the war years, 1812-1815, the work in Canada suffered by the withdrawal of the American ministers. In response to an appeal to the Wesleyan Missionary Society for help, workers were sent to Montreal. The first to arrive was John Bass Strong, who reached Montreal in June, 1814. A year later Richard Williams, the second worker, arrived. The British Conference of 1816 sent on four more ministers.

The action of the British Conference in sending missionaries did not meet with the approval of the American Conference, which was unwilling to relinquish the Canadian work they had pioneered. In the list of stations of the British Conference for 1817, in the district named "The Canadas," there were seven circuits with nine preachers.

Missionary Society Auxiliary to the British Wesleyans, 1818.

In 1818 the first Missionary Society, auxiliary to the Wesleyan Missionary Society in London, was organized in Montreal by the Rev. R. L. Lusher, a public missionary meeting being held and great interest aroused. This was the first Methodist missionary meeting in Quebec.

An agreement in 1820 between the British and American Conferences resulted in Upper Canada remaining under the superintendency of the American Conference and Lower Canada under the superintendency of the British Conference. Lower Canada became the Eastern District of the British Conference. In 1854 the Eastern District united with the Canada Conference of the Wesleyan Church (Upper Canada) and the districts thus united became the Conference of the Wesleyan Methodist Church in Canada, with a total membership of 36,333 and 238 ministers.

The Eastern District, 1820-1854.

In 1791 the Province of Quebec, which extended from the Gulf to Detroit, was divided into the two provinces of Upper and Lower Canada, Upper Canada becoming English and Protestant and Lower Canada remaining predominately French and Roman Catholic. As a protest against the division the merchants of Montreal and Quebec sent Mr. Lymburner, a merchant of Quebec, to London. The following extract from his speech before the British House of Commons shows the state of Upper Canada at that time:

The Province of Quebec divided into Upper and Lower Canada, 1791.

"The new province will be entirely cut off from all communication with Great Britain; and as from their situation they cannot carry on any foreign commerce but by the intervention and assistance of the merchants of Quebec and Montreal, they will therefore have little reason to correspond with Great Britain and few opportunities of mixing in the society of Britons. I beg leave to bring to the recollection of this honourable house that the distance from Quebec to Niagara is about 500 miles, and that Niagara may be considered as the utmost extent westward of the cultivable part of the province. For although there is a small settlement at Detroit, which is and must be considered of great importance as a post of trade with the Indians, yet it must appear to this honourable house, from its situation it can never become of any great importance as a settlement; the Falls of Niagara are an insuperable bar to the transportation of such rude materials as the produce of the land. As the farmers about Detroit, therefore, will have only their own settlement for the consumption of their produce, such a confined market must greatly impede the progress of settlement and cultivation for ages to come. There are, sir, between three and four thousand Loyalists settled upon the banks of the River Cataraqui and the north side of Lake Ontario, in detached settlements, many of them at a great distance from the others, besides those on Lake Erie and at Detroit. Civil government cannot have much influence over a country so thinly inhabited, and where the people are

Upper Canada in 1791.

so much dispersed. During the twenty years that I have resided in that province I do not recollect a single instance of highway robbery; and the farmers consider themselves so secure that they often go to sleep without bolting their doors. It is evident from these facts that a criminal judge will have very little to do in these upper districts where there are no towns, and a stranger must at all times be a desirable sight."

The isolation of Upper Canada settlers, 1792.

The population of Upper and Lower Canada in 1791 was 150,000, 20,000 being in Upper Canada. The following notice regarding mail service shows the isolation of the Upper Canada settlers: "In 1792 the mail between Quebec and New York was monthly, but not always regularly so. In the Quebec *Gazette* of the 10th November, 1792, it is stated that the latest news from Philadelphia and New York was to the 8th of October. In 1796 we learn that 'a weekly conveyance by post has lately been established between Montreal and Burlington, in the State of Vermont' and 'a mail for the upper countries comprehending Niagara and Detroit, will be closed at this office on Monday, the 30th instant, at four o'clock in the evening, to be forwarded from Montreal by the annual winter express, on Thursday, 3rd of February next.' The Quebec *Gazette* of the 8th of March states that 'by this day's Burlington mail we have received New York papers of the 16th ultimo; they contain the European intelligence to the 15th of December inclusive.' "

## Chapter V

# BEGINNINGS IN UPPER CANADA

Hecks and Emburys settle at Augusta. First class-meeting.

In 1774 as the revolutionary storm was threatening to break in the New England colonies, Paul and Barbara Heck, with their sons, John, Jacob and Samuel, John Lawrence who later married the widow of Philip Embury, and David Embury, with other Irish Palatines, emigrated to Canada and settled near Montreal. They did not like the locality; so, in 1778, when Paul Heck, who had joined the Royal Army, received his discharge, the whole company went farther up the St. Lawrence and settled at Augusta, a little west of the present town of Prescott. The Hecks and the Emburys had laid the foundation of Methodism in the United States when in 1766 they gathered a group of friends to listen to Philip Embury preach, and now in the new settlement they became leaders and workers. A class was formed among these friends, probably the first in Upper Canada, with Samuel Embury, a son of Philip, as leader. Mr. and Mrs. Lawrence opened their home as a place of worship, and Methodism made a beginning in the wilderness of Upper Canada.

For ten years these earnest Christians met together without a pastor or local preacher and conducted their home services as best they could. David Embury, with several of his friends, subsequently settled along the Bay of Quinte, where they were a welcome addition to the Methodists in that settlement.

The old Blue Church. Death of Paul and Barbara Heck.

In the old Blue Church burying ground between Prescott and Maitland, on the St. Lawrence, may be seen the graves of Paul and Barbara Heck. Paul died in 1792 and Barbara in 1804. These pioneers of Methodism in two countries were simple, faithful Christians who "did what they could" and their doing was abundantly blessed.

Lyons at Adolphustown, 1788.

In 1788 a young school teacher by the name of Lyons, a Loyalist from New York State, began teaching in Adolphustown in the Bay of Quinte settlement where there was no public worship nor any who could conduct it. Lyons was distressed by the ignorance, the low moral standards and the evidences of sin he saw everywhere. While the schoolroom afforded him the opportunity of placing Christian ideals before his scholars, he felt this influence would be lost without better home conditions, so he began to visit the parents. He prayed with the families he visited and in a short time he was able to gather the people together on Sundays for services. From a beginning in one he extended his work to several settlements. As a result there were many conversions and the way was prepared for the ordained preacher.

James McCarty at Kingston, 1788.

James McCarty, an Irishman, crossed over from the United States into Canada at Kingston and came to Ernestown about the same time that Lyons arrived at Adolphustown. McCarty had been converted through Whitefield's preaching and had caught something of the spirit of the great evangelist. He soon became acquainted with some of the Methodist settlers, who encouraged him to preach. Homes were opened for services and McCarty won many warm friends, among others Mr. Robert Perry, an influential man in the neighbourhood. McCarty was eloquent and his sermons were carefully prepared. He was the first preacher many of the settlers had heard since coming to Canada. Large numbers attended the services and many found the better way of life. As he did not belong to the Church of England, he was thought to be a Methodist and as such was opposed by those who declared that "Methodists should not be allowed to preach and that they would have no religion but the Church of England."

McCarty persecuted and arrested.

The governor had passed a law that "any persons wandering about the country might be banished as vagabonds." Under this law McCarty was arrested one Sunday as he was preaching in the home of Mr.

Perry. The congregation opposed his arrest, and upon Mr. Perry agreeing to go bail and McCarty promising to appear in Kingston the next day, the men who had placed him under arrest accepted this arrangement. Mr. Perry went with Mr. McCarty to Kingston, as agreed, and appeared before the sheriff, who refused to have anything to do with the case. McCarty returned home, but his enemies were determined that he should not preach again in the neighbourhood. They had him seized and, it is said, taken by four ruffians to one of the islands in the St. Lawrence. What happened to him has remained a mystery.

William Losee at Adolphustown, 1790.

William Losee, an itinerant preacher of the Methodist Episcopal Church, had been appointed in 1789 to the Lake Champlain circuit; one of the numerous circuits which existed on paper in the early days of American Methodism. He seemed to have failed in forming a circuit, for in 1790 he was given permission by the presiding elder to preach wherever he could find an opening in the new northern country. Crossing the St. Lawrence at St. Regis, he came to Canada, stopping at Matilda, Augusta and Elizabethtown, then travelled on up through Kingston to Adolphustown on the Bay of Quinte where his friends and acquaintances lived. He was welcome in many of the homes, one of the first in which he preached being Paul Huff's on Hay Bay.

A Methodist preacher a curiosity.

A Methodist preacher was a curiosity in those days and all were anxious to see what he was like. Many descriptions of this first preacher in Upper Canada have been given. Some said "he was a splendid horseman and rode his journeys on the gallop." Others described him as "a man of very solemn aspect, with straight hair, long countenance, a grave voice and only one arm that he could use." "So interested were the inhabitants in the religious services of Losee that they travelled miles through the woods, even carrying their children in their arms or upon their backs, in order that they might listen to the Word of Life."

The beginning at Cornwall, 1790.

Bishop Richardson, who entered the work in 1825, told the following story about Losee: "I recall a conversation nearly forty years since with an aged sister, Mrs. VanCamp, who was among the first friends of Methodism in Canada. She told me she had her residence once in the township of Cornwall and in the winter of 1790 she saw through her window one extremely severe day—a storm was then raging—a man on horseback ride through the tempest. He knocked at her door and asked the rites of hospitality. Although a stranger she took him in. He was suffering from cold and hunger, but his good hostess soon made him comfortable in both respects. He told her in the meantime that he was a Methodist preacher, that his name was Losee, and that he would preach if he could procure a congregation. Though a stranger to the Methodists, Mrs. VanCamp cheerfully consented to the proposition and sent her boys out to notify the people of the neighbourhood that the Methodist preacher was at her house and that he would preach that evening. Thus was Methodism introduced into those parts and Mrs. VanCamp and some others became happy converts to the faith of the Gospel of Christ."

Losee volunteered for Upper Canada. First preacher, 1791.

During the few months Losee spent among his friends, he endeared himself to the people to whom he preached. They were anxious to have him remain, but he returned to the United States to attend the New York Conference, held in October, 1790, taking with him an earnest request and a numerously-signed petition from the people he had visited that an ordained preacher be sent to them. He described the primitive conditions of life in the colony and after making a strong appeal for a minister, asked the Conference to appoint him to the work. He had no difficulty in having his request granted by Bishop Asbury. In 1791 he returned, the first ordained minister in Upper Canada, which became a mission field of the Methodist Episcopal Church of the United States. Early in 1792 Losee built the first church in Upper Canada on a lot given by Paul Huff, on Hay Bay at Adolphustown (near Picton).

First church in Upper Canada, 1792.

At the New York Conference of 1792 Mr. Losee again appealed for workers. The Niagara District, the settlements at Augusta and on the Bay of Quinte, were all anxious to have ministers sent to them. At the close of the Conference two missionaries, the Rev. Wm. Losee and the Rev. Darius Dunham, set out for Canada. The Canadian work was then divided into two circuits: the one east of Kingston, extending along the St. Lawrence, was placed under Mr. Losee, and the other westward up the Bay of Quinte, under Mr. Dunham. At Ernestown (near Bath) services were held in Mr. Parrott's barn, where in 1792 Elder Dunham celebrated the Lord's Supper, the first Communion Service among the Methodists of Upper Canada. The second church was built here later in the same year, the congregations having grown beyond the capacity of the barn.

Rev. Darius Dunham held first Communion Service, 1792.

The Niagara District was one of the first in Upper Canada to receive Methodist preaching. The preacher was a soldier volunteer, Major George Neal, who had served with the British forces in Georgia and in North and South Carolina during the American Revolution. At the close of the war Neal taught school in Georgia, where he was converted. He at once enlisted in the active service of the King of Kings. His call to preach came through a dream in which he thought he saw a two-edged glittering sword on which was emblazoned the word "Wesley." He was received as a probationer and sent to the Pee Dee River, Georgia, where his earnest, faithful work resulted in many conversions.

Major George Neal in Niagara District, 1786.

One night Neal was overheard talking in his sleep, giving commands to his soldiers which betrayed that he was not in sympathy with the revolutionists. While he had many friends in the new Republic, his loyalty to Britain made him decide to go to Canada and preach under the British flag. He started for Nova Scotia, but missing the boat he journeyed overland through the wilderness of New York State and after many days of hard travelling, crossed into Canada at Queenston, October 7, 1786.

Neal's dream.

Neal forbidden to preach.

Finding the scattered settlers without religious services, he at once began visiting the people, and when possible holding services. Although he had honours well earned in many a battle and had left the United States to come to the wilds of Canada in proof of his loyalty to the British Crown, yet when he attempted to preach the Gospel to the new settlers, he was brought before the British officer in command at Queenston, who forbade him to hold any more meetings as he said "none but the clergy of the Established Church were permitted to preach in the colonies." Although persecuted, Neal was faithful to his vow and continued to preach and denounce sin and wickedness. Neither ridicule nor persecution turned him aside from his purpose and work. The commanding officer, indignant that he was not obeyed, ordered Neal to leave the country within a given time. The sudden death of the officer before the time expired left the brave soldier unmolested and he continued preaching throughout the Niagara District.

Neal and Cope, two "soldiers"

Neal was greatly helped in his work by Conrad Cope, a Methodist local preacher and an old soldier who had come to Canada in 1783 or 1784. One of Neal's converts was Sergeant Christian Warner, who had settled at Stamford on land granted by the Government in return for military service. It was not long before some of Warner's neighbours were "brought to the Lord." Neal gathered these converts into a class in 1788 and appointed Warner as leader; he continued in this office until his death in 1833. This was the first class in the Niagara District, although its organization was irregular, as none but an ordained minister was authorized to appoint class leaders. When Losee visited the district in 1791 he officially appointed Warner. For thirteen years, until the "Warner" church was built in 1801, the class, which was the nucleus of the church, met in the Warner home. This church was the first west of Hay Bay. The late Rev. R. I. Warner, M.A., D.D., for many years Principal of Alma College, St. Thomas, Ontario, was a great-grandson of Christian Warner.

The first church west of Hay Bay, 1801.

Major Neal was ordained deacon by Bishop Asbury at the first session of the Genesee Conference of the Methodist Episcopal Church of the United States, assembled at Lyons, on July 23rd, 1810. The Rev. George Neal Hazen, B.A., D.D., of the London Conference, and the Rev. C. A. Procunier, M.A., of Revelstoke, B.C., are great-grandsons of Major Neal, the first preacher in Upper Canada.

First ordained minister in Niagara District, 1795.

The first ordained minister appointed to the Niagara District was the Rev. Darius Dunham, who came in 1795 and found a membership of sixty-five. The first preacher in Lower Canada, Tuffy, and the first preacher in Upper Canada, Neal, were both soldiers in the British army and also loyal soldiers of the King of Kings.

Nathan Bangs, surveyor, converted, 1800.

Nathan Bangs, when only twenty years of age, full of adventure, came to Canada in 1799 with his sister and her husband. He brought his surveying instruments with him, thinking that he would easily find work. Though opposed to Methodism, he was converted under Joseph Sawyer in 1800, and in 1801 began preaching under him, in his own neighbourhood of Niagara. He lived in Mr. Warner's home and was a member of his class. In 1804 he was ordained at the Conference held in New York. Some time before this he had received a letter from a man in one of the settlements of the River Thames, about sixty miles from Detroit. The writer's appeal for a preacher "where there was no religious instruction of any kind" was to Bangs a Macedonian call.

Bangs begins work in Thames settlements.

While the Conference was still in session he obtained a private interview with Bishop Asbury and volunteered to go as a missionary to the out-of-the-way settlements of the River Thames, "in the far-off wilderness of Canada." His request was granted by the Conference, and on June 15th he left New York for his mission field, which he reached after two months' travelling. It is interesting to read the following story of how Bangs began work among the immigrants from many lands who had almost forgotten God in their new and isolated homes:

"He went into Upper Canada by the way of Kingston, then up the country along the north-western shore of Lake Ontario, to the Long Point circuit, and thence on through Oxford to the town of Delaware on the River Thames, which he reached August 9th. Here he lodged for the night in the last log hut in the settlement. The next morning, as the day began to dawn, he arose, took his departure and after travelling forty-five miles through a wilderness, guided only by marked trees, he arrived at a solitary log house about sunset, weary, hungry and thirsty, where he was entertained with the best the house could afford, which was some Indian pudding and milk for his supper and a bundle of straw for his bed.

Bangs at Moravian Indian Mission.

"The next day, about twelve o'clock, he arrived at an Indian village on the north bank of the River Thames, the inhabitants of which were under the instruction of two Moravian missionaries. While there the Indians were called together for worship, which was performed in a very simple manner by reading a short discourse and singing a few verses of a hymn. The missionaries and Indians treated him with great respect and affection and seemed to rejoice in the prospect of having the Gospel preached to the white settlements on the banks of the river below.

How Bangs found a preaching place.

"About three o'clock in the afternoon he arrived at the first house in the settlement, when the following conversation took place between the missionary and a man whom he saw in the yard before the house. After the introductory salutation, the missionary inquired:

"'Do you want the Gospel preached here?'

"After some deliberation it was answered, 'Yes, that we do. Do you preach the Gospel?'

"'That is my occupation.'

"'Alight from your horse, then, and come in, will you?'

"'I have come a great distance to preach the Gospel to the people here, and it is now Saturday afternoon. To-morrow is the Sabbath, and I must have a house to preach in before I get off from my horse.'

"After a few minutes' consideration the man replied, 'I have a house for you to preach in, provender for your horse and food and lodging for yourself; and you shall be welcome to them all if you will dismount and come in.'

"Thanking him for the offer the missionary dismounted and entered the hospitable mansion in the name of the Lord, saying, 'Peace be to this house.' A young man mounted his horse and rode ten miles down the river inviting the people to attend meeting at that house the next morning at ten o'clock.

Bangs' first congregation in the Thames settlement.

"At the time appointed the house was filled. When the missionary rose up he told the people that whenever a stranger makes his appearance in a place the people are generally anxious to know who he is, whence he came, where he is going and what his errand is among them. 'In these things,' said he, 'I will satisfy you in a few words.' He then gave them a short account of his birth and education, of his conversion and call to the ministry, and the motives which induced him to come among them, and concluded in the following manner: 'I am a Methodist preacher and my manner of worship is to stand up to sing, and kneel in prayer; then I stand up and take a text and preach while the people sit on their seats. As many of you as see fit to join in this method you can do so; but if not you can choose your own method.' When he gave out the hymn they all arose—every man, woman and child. When he kneeled in prayer they all, without exception, kneeled down. They then took their seats and he stood up and gave out his text, 'Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord,' and he preached, as he thought, with the Holy Ghost sent down from heaven. Having concluded his discourse, he explained to his audience his manner of preaching by itinerating through the country, his doctrine, how supported, etc. He then said, 'All you who wish to hear any more such preaching, rise up.' Every

man, woman and child stood up. He then told them they might expect preaching there again in two weeks.

A religiously destitute district.

"Such a commencement in a strange place he considered a token for good. He then sent on appointments through the settlements along down the river, which he filled in a manner similar to the above, and was everywhere received with great cordiality. He proceeded down the shore of Lake St. Clair, visited Sandwich on the Canada side of the outlet of the lake, crossed over to Detroit and preached in the Council House, thence to Fort Malden, and down the shore of Lake Erie in a settlement made up of Americans, English, Scotch, Irish and Dutch emigrants. The people everywhere flocked together to hear the Word.

Ignorance, loose morals, but hospitable.

"A more destitute place he had never found. Young people had arrived at the age of sixteen who had never heard a Gospel sermon, and he found a Methodist family who had lived in that country seven years without hearing a sermon preached. But although the people were extremely ignorant of spiritual things, and very loose in their morals, they seemed ripe for the Gospel and received and treated God's messenger with great attention and kindness. He continued among them about three months, when he left them for Niagara circuit, intending to return again soon, but was prevented." Bangs' missionary work in south-west Upper Canada (Ontario) was the last of "the beginnings" of the Methodism of the pioneer days.

The end of "The Beginnings."

In every centre where Methodism had been established, with the exception of the Thames settlements and Bermuda, volunteer workers from among the settlers had made a "beginning" and prepared the way for the ordained missionary, who in many districts found a membership awaiting him. These pioneer volunteers had no special training for the work; they simply did what they could in the best way they knew or could devise. They had no distinctive name other than Christian, but this laid upon them the obligation to bring others into the Kingdom. They did not know that they

were a Laymen's Missionary Movement of far-reaching influence; that they were creating a constituency which ensured religious and civil liberty; nor did they realize the importance of their contribution in laying the foundation of a Canada which is still in the making.

## Chapter VI

## THE MISSIONARY SOCIETY ORGANIZED

The Eastern District of the British Wesleyan Conference.

During the twenty years which intervened between Bangs' missionary work in the settlements on the Thames River in 1804, and the organization of the Missionary Society in 1824, events took place which affected British and American Methodism in both Upper and Lower Canada, led to Lower Canada becoming the Eastern District of the British Wesleyan Conference, and in Upper Canada to the organization of the Canada Conference of the Methodist Episcopal Church in the United States, and later to its union with the British Wesleyans.

American vs. British Wesleyans.

The needless, cruel, border-raid war of 1812-15, between the United States and Canada, resulted not only in the British Wesleyan Conference sending missionaries to Canada, but created a spirit of distrust toward the ministers of the Methodist Episcopal Church of the United States, of which Methodism in both Upper and Lower Canada had been so long a part and to which it owed so much. This distrust increased as the Genesee Conference again took control of the work in Canada, at the close of the war.

Camp-meeting introduced.

Notwithstanding the difficulties of adjusting the work, and the jealousies and bitter controversies growing out of the incoming of the British Wesleyan missionaries into Upper Canada, on the one hand, and the organization of the Canadian work separate from that of the United States, on the other hand, the work throughout the settlements grew, camp-meetings were introduced and were well attended, while an outstanding event during these years was the beginning of work among the Indians scattered throughout Upper Canada.

The Genesee Conference, the first held in Canada, met at Elizabethtown, on the Augusta circuit, in 1817. It was called the Conference of the Great Revival, as the work begun there resulted in the conversion of over fourteen hundred.

First Conference held in Canada, 1817.

In 1819 the Missionary Society of the Methodist Episcopal Church of the United States was organized. The Genesee Conference adopted the "Mite," or "One Cent a Member," plan. The income from this source was $350, part of which was used to send to Canada the first two missionaries of the recently formed Missionary Society of the Methodist Episcopal Church. Their field was the settlements from York (now Toronto) north to Lake Simcoe. The work in Lower Canada came under the jurisdiction of the British Wesleyan Conference in 1820, while the work in Upper Canada was continued as part of the Methodist Episcopal Church of the United States.

Missionary Society of the Methodist Episcopal Church organized, 1819.

At the General Conference of the Methodist Episcopal Church, in 1820, it was suggested that a Canada Conference be formed; but, after discussion, in the judgment of the Conference it was thought that the time had not come for this step. During the General Conference held in Baltimore, in 1824, a request from the Methodists of Canada was presented by their representatives, asking that a separate Conference be formed in Canada. This was granted, with the agreement that the work should be under the superintendency of the American bishops.

The first Canada Conference was held at Hallowell (now Picton), on August 25th of the same year, presided over by two American bishops, and the Rev. William Case was elected secretary. During the Conference a "Memorial for Independence" was prepared, the objective of which was the independence of the work in Canada, not later than 1828. Among the reasons given for the severing of the Canadian work from that in the United States were the following:

First Canada Conference, 1824.

"Those who wished to establish a State Church in Canada charged the Methodists with disloyalty, of which an outstanding evidence was the retaining of the American ministers.

"The difficulties of superintending so vast a territory by a non-resident bishop.

"The danger of division among the ministers in Canada.

"The attitude of the British Wesleyans in regard to the work in Upper Canada and toward the ministers of the Methodist Episcopal Church.

"The advantages of a Church separate from the United States in the event of war.

"The right of ministers to solemnize marriage and to provide for legal security of church property (both essential for the progress of the work), urging that these privileges would be more favourably considered by the Government if the Church in Canada were a separate body."

The Missionary Society organized, Aug. 28th, 1824.

On August 28th, 1824, while the Conference was still in session, a Missionary Society was organized which became "The Canada Conference Missionary Society" (auxiliary to the Missionary Society of the Methodist Episcopal Church), "to evangelize the country, Christianize the Indian tribes, and extend the pure Gospel and Gospel privileges to the remotest bounds of new settlements." The following officers were elected: The Rev. Thomas Whitehead, President; the Rev. Thomas Madden, Vice-President; the Rev. John Ryerson, Secretary.

The men who organized the Missionary Society and undertook the work were ready to attempt great things for God, for in 1824, in Upper Canada, there were only two Districts, thirty-three preachers, and a total membership of 6,155, fifty-six being Indians.

The organization of the Missionary Society was the result, and not the beginning, of missionary work in Upper Canada. Auxiliaries of the Missionary Society of the Methodist Episcopal Church, organized in 1819,

had been formed, and these now became auxiliaries of the Canada Conference Missionary Society.

The first missionary income, $144.00.

Elder Case, who had included the Indians in his work as presiding elder, brought to the Conference subscriptions of local auxiliaries, and reported: "For the encouragement and support of this good work, several Branch Societies have forwarded the amount of their collections, which have been received and accounted for as follows:

| | |
|---|---|
| Ancaster Branch Missionary Society | $22 00 |
| Lyons' Creek (amount omitted in last report) | 5 00 |
| Trafalgar Branch Society | 10 00 |
| Thorold Branch Society | 5 00 |
| Smithville Branch Society | 9 25 |
| Saltfleet Branch (fifty missionary collectors) | 22 00 |
| Bertie Branch Society | 7 50 |
| Lyons' Creek Branch Society | 7 62 |
| Beverly Branch Society | 5 00 |
| Long Point Branch Society | 4 00 |
| Stamford Branch Society | 23 00 |
| John Keagey, a donation of $13.25; $5 appropriated towards the Indian School Room, leaving for further missionary purposes | 8 25 |
| Amount received from the preachers of the Canada Conference | 15 38 |
| | $144 00 |

The privilege of giving.

"In sending in their subscriptions, the Ancaster Branch wrote: 'We assure you that we esteem it a privilege to contribute to the support of an institution whose object is so noble and whose missionaries in this country have been so laborious and successful.'

"A letter from the Niagara circuit shows an appreciation of the work done among the white settlers: 'In adverting to an event so laudable, and so expedient, as the formation of the Missionary Auxiliaries in Upper

Canada, we cannot but express our delight in the promptitude and zeal which have been manifested by the people in this part for the promotion of the missionary cause. So that if the inhabitants more than thirty years ago were first in petitioning (for preachers), so they are not the last to come forward to aid them in their labours, which have been rendered so essentially beneficial.'"

The missionaries from the American Church, 1791-1824.

Since 1791 ministers from the American Church had guided the growth of Methodism in Upper Canada. They had come as volunteer workers into what was called "The wilderness of Upper Canada"—a two months' journey from New York—when so little was known of this great mission field that they were commissioned "To go and form circuits." These men were missionaries in the truest sense of the word; they shared with the settlers the hardships of pioneer days; fearless in denouncing sin, drunkenness and low standards of living, they preached the Gospel and saw men and women brought to God; they travelled long, blazed trails to tell the "good news of the Gospel" to the few gathered in log houses; they preached to hundreds at camp-meetings; they saw the first churches built and Sunday-school work begun; and from a few scattered members of the early days, after thirty-three years of work, rejoiced in a membership of over six thousand whose spiritual life was now finding expression in the organization of a Missionary Society.

The debt of Canadian to American Methodism.

The Canadian Church will ever owe these ministers of the pioneer days a debt of gratitude. Separating the work in Canada from that in the United States was accomplished in the spirit of brotherly kindness and in the highest interests of the work. Friendships remained unbroken and the Canada Conference, with its newly organized Missionary Society, entered upon the responsibilities of its work, with the prayers and good wishes of the Church which for so many years had provided leadership and financial aid. The Missionary Society of the Methodist Episcopal Church continued

for a few years to help financially with the Indian missions.

Canadian Methodism dates its missionary work from the organization of the Missionary Society at the first Canada Conference, in 1824.

## Chapter VII

## INDIAN MISSIONS IN UPPER CANADA

Urgency of giving the Gospel to the red men.

More than twenty years before the organization of our Missionary Society, missionaries from the United States who had responded to the call of the settlers found in the Indian camps a second mission field. With the knowledge of what had been accomplished through missions for the Indians in the United States, and in contrast the misery, strife and bloodshed that resulted from indifference and neglect of their spiritual welfare, these pioneers recognized the urgency of giving the Gospel to the red men.

Men of faith and vision.

Traders who profited by the ignorance of the Indians protested that it was useless to try to make a Christian out of a pagan Indian. "First educate and civilize, and then, perhaps, they may be reached by the Gospel," was the advice generously given by others. Such men as Joseph Sawyer, Alvin Torry, Elder Case, Edmund Stoney, Seth Crawford, John Carey and Nathan Bangs heeded neither opinion nor advice. They believed God could save to the uttermost, and to their faith they added works. Indians who still lived in wigwams, their food and clothing unchanged, and who could neither read nor write, were brought to God. When they became Christians they asked for schools for their children and their old way of living did not satisfy.

Work began through friendliness.

The work began through neighbourly friendliness. Its development became the inspiration of the Church and was for fifty years its only mission field apart from the white work. From old Canada to the Great Lakes, far to the north around Lake Winnipeg, across the prairies to the foothills of the Rockies and beyond to the great province facing the Pacific, the Gospel has been taken to the Indians by men and women—great adventurers and heroes of the Kingdom.

Sawyer and Bangs preach to Indians, 1801-1803.

The Rev. Joseph Sawyer visited and preached to the Indians of the Credit River as he rode to and from his preaching appointments in the scattered settlements. Here, in 1801, he baptized an Indian boy, to whom he gave his own name and who in after years became Chief Sawyer of the Credit, and a Methodist local preacher. Nathan Bangs, in 1803, also preached to the Delaware Indians as he travelled through Western Upper Canada. Elder Case, who earned the title of "Father of Indian Missions," never missed an opportunity of preaching, meeting the chiefs and visiting the encampments. A friendliness was thus established which during a long century has never been broken.

The Mohawks, allies of the British, settle on the Grand River.

It will be remembered that with the settlers who came to Canada after the American Revolution were Mohawks of the Six Nations, under their chief, Joseph Brant. Their lands in the Mohawk Valley were within the boundary of the territory ceded by Great Britain to the Republic. In concluding the treaty of peace with the United States, the commissioners of Great Britain had forgotten to make reservation of land for these Indian allies. Chief Brant interviewed the Superintendent-General of Indian Affairs at Montreal, and General Haldimand at Quebec, with the result that the land question was happily settled by granting a reserve on the Grand River.

Chief Joseph Brant visits England, 1785.

"About the close of the year 1785 Brant visited England, where he appears to have been very well received. When introduced at Court he proudly declined the honour of kissing the king's hand, but remarked that he would gladly kiss that of the queen.

"During his stay in London an amusing circumstance occurred. Having been invited to a grand masquerade, or fancy ball, he went richly dressed in the costume of his nation, wearing no mask, but painting one half of his face. 'His plumes nodded as proudly in his cap as though the blood of a hundred Percys coursed through his veins, and his tomahawk glittered in his girdle like burnished silver.' Among the guests was a Turk of

rank, whose attention was particularly attracted by the grotesque appearance of the chief's singular and, as he supposed, fantastic attire. He scrutinized the chief very closely, and mistaking his complexion for a painted visor, took the liberty of attempting to handle his nose. Brant, who had noticed the observation he excited, was in the humour for a little sport. No sooner, therefore, did the fingers of the Turk touch his nasal organ, than he raised the war-whoop and snatching his tomahawk from his girdle, whirled it round the head of his astonished assailant. Such a piercing and frightful cry had never before rung through the halls of fashion, and breaking suddenly and with startling wildness upon the ears of the merry throng, produced a strange sensation. The Turk himself trembled with terror, while the lady guests shrieked, screamed and scattered themselves in every direction. The jest, however, was soon explained, and all was right again, though it is doubtful if the Turk sufficiently recovered his mental equilibrium to enjoy the latter part of the evening as much as he had the commencement."

The Turk, war-whoop and tomahawk.

The Indians in the New England colonies were the first heathen who had become British subjects. As early as 1621 an appeal was made to England for these "poor heathen," and their evangelization was an important part of the programme of the Pilgrim Fathers. The chief clause in the Charter of the Massachusetts Company, granted in 1628, was "to incite the natives of the country to a knowledge and obedience of the only true God and Saviour of mankind, and Christian faith." The seal of the Charter pictured an Indian saying, "Come Over and Help Us!"

The Charter of the Massachusetts Company, 1628.

The Rev. John Eliot, a Cambridge scholar, arrived in Boston in 1630. Ten years later he began his life-work among a tribe of the Iroquois Indians. It is said he had the three gifts of grace, learning and toil. He translated the Bible into Mohican, the first Bible printed on the American continent (1661-63); founded a college at Cambridge, Massachusetts, to train natives as pastors

Rev. John Eliot, missionary to Indians, 1640.

and teachers; developed a Christian community of 3,600 Indians and established several churches with native pastors. He wrote as a postscript to his Indian grammar, "Prayer and pains, through Jesus Christ, will do anything." His work strired England and under the enthusiastic leadership of Oliver Cromwell a large sum was collected. An ordinance was passed in 1649 creating "The Corporation for the Propagation of the Gospel in New England." This later became the New England Company, from the endowment of which the Mohawk Institute near Brantford, Ontario, and the Lytton Indian Residential School in British Columbia still receive help.

New England Company still helps Canadian missions.

The missionaries who worked among the Mohawks in New England had translated portions of the Scriptures, Morning and Evening Prayers, and the Prayer Book and Liturgy of the Church of England. The Mohawks settling on the Grand River, having lost most of their books during the war, were provided with a new supply through the generosity of General Haldimand who, in 1780, had the books reprinted at Quebec.

In 1710 four chiefs of the Six Nations had visited England, one of whom was the grandfather of Chief Joseph Brant. They were presented by Queen Anne with a beaten-silver communion service bearing the date 1711, which is now in the Mohawk Church near Brantford, Ontario. This little Indian church, built in 1785, where Brant was a communicant, was the first Anglican church in Upper Canada.

Mohawk Church, 1785, first Anglican in Upper Canada.

"The Indians on the Grand River numbered about 2,000. All were pagan but the Mohawks. The Cayugas and Onandagas were the most moral and orderly of all the Indians."

As in the work among the white settlers, so in the work among the Indians, there were volunteer workers who prepared the way. Occasionally a few Indians in the white congregations heard the Gospel, and itinerating preachers sometimes addressed them in small groups. One of the first to take an interest in their spiritual

Edmund Stoney begins work at Grand River.

welfare was Edmund Stoney, a poor shoemaker, living near the Mohawks on the Grand River. Their deplorable state aroused his sympathy, and he began holding meetings in the house of Davis, the Mohawk chief. As a result of his preaching and personal work several Indians were converted. Chief Davis was very favourable to Christian work; in his own home every morning he gathered his people for prayers, which he read in the Mohawk tongue.

Seth Crawford begins work as teacher.

Another volunteer worker was Seth Crawford, who came to the Grand River early in the spring of 1823, to devote his life to the evangelization of the Indians. He told the people that he would live among them, learn their language, and teach their children. His offer to teach opened the way to hearts and homes. He lived with an Indian family, fared as they fared and thus grew familiar with their standards of life and spiritual darkness.

Alvin Torry's twofold work.

In the spring of 1822 Elder Case, who was a member of the Conference Committee for the Indian work, appointed Alvin Torry to the settlement on the Grand River, with the further charge to do what he could among the Indians.

First camp-meeting, 1823. Peter Jones converted.

Camp-meetings had been introduced from the United States and were found to be a means of great blessing; they were social as well as religious gatherings. To these meetings the settlers invited the Indians, and made special provision for their comfort. At one held at Ancaster, in 1823, many of the Indians of the Grand River attended; among others, Peter Jones and his sister Polly. They were both converted. When Elder Case saw Peter Jones stand up to acknowledge his conversion, he exclaimed, "Glory to God! There stands the son of Augustus Jones, of Grand River, among the converts. Now is the door open for the work of conversion among his nation." Peter had been influenced by Seth Crawford, and soon decided to become a missionary to his own people.

In the spring of 1824 the first Indian Methodist church in Canada was built by Indian converts, under the superintendency of Seth Crawford and Peter Jones, at Davisville, a Mohawk village on the Grand River reserve. It was used for a day school, Sabbath school and preaching services. Before the church was built, the school and services had been held in the house of Chief Davis, who left his comfortable home and with his family lived in a small log cabin in the woods. When Elder Case publicly thanked the Chief for the temporary use of his house, he replied, "I am fully repaid for what I have done. I have prayed for two years for religion to take place among my people. The Lord has answered prayer and has blessed me and my people with the gift of His Spirit."

John Carey begins work among Munceys, 1792.

The Gospel first came to the Muncey Indians in the Thames Valley through the volunteer service of John Carey, a teacher whose school in Westminster was adjacent to Delaware. The Muncey Indians were a remnant of the Delawares, who in 1792 had come from the United States for refuge in the British colony. They constantly passed Carey's school and often camped near it. The young Christian teacher became deeply interested in them—their poverty, ignorance and heathen customs were all an appeal for help—and he decided to visit their encampment, seven miles distant.

Taking a friend with him, one December day in 1824, they followed the trail through the woods, only to find, upon reaching the camp, that Chief Turkey and most of the Indians were away hunting; but the family of the chief received them kindly. Carey thought "they appeared capable of improvement," and was encouraged to repeat his visit. It was not until he had gone four times, however, that he was successful in finding the Indians at home. He interviewed Chief Turkey and offered to teach the children at his own expense. To consider this offer, a council meeting was called without delay. After talking for two hours, Chief Westbrook reported that while he and a few others wanted the

Carey, though opposed, opened school.

Torry and Jones visit Muncey Indians.

school, there were many who objected, as they wished their children to follow the customs of their fathers. Carey decided to open a school even though few attended; work with the children always made a good beginning.

He wrote Alvin Torry to come to Muncey and bring Peter Jones as interpreter. He explained that "the Muncey system of morality is very dark and sensual—a mixture of paganism, Roman Catholicism and some correct notions—remains of the teaching of David Brainerd, who eighty years ago worked among the Delawares in New England." Torry needed no second invitation; after the wonderful results of work among the Mohawks and Mississaugas, he was very anxious to visit the tribes in the Thames Valley. When Torry and Peter Jones reached Muncey, late in May, they found Carey with a school of eight children. After spending five days in explaining Christianity, and discussing plans for preaching and schools, Torry felt the way would open for establishing a mission. Five days with very little food, almost no sleep—hard boards in wigwams made sleep impossible—and sixty miles on foot were but part of the effort in introducing Christianity to these Indians who insisted that the Great Spirit liked their way of worship, although he also accepted that of the Hats (white people). When Torry explained the injurious results of whiskey, they said, "Whiskey comes from the white man. When we have anything to sell, whiskey is the first thing the white man offers." Torry told them that "bad white men tempted with whiskey; good men, never." The chiefs objected to accepting Christianity, saying "Many years ago the Moravians preached to the Indians on the other side of Lake Erie, when numbers had become Christians. The Moravians contrived to have these Indians confined in a house where they were all murdered or burnt up." Torry went very carefully into the history of the disgraceful massacre of the Indians near Sandusky in 1782, and convinced the chiefs that the missionaries had no part in the plot and that wicked white men

The arguments of the Indians against Christianity.

alone were responsible for the crime. When the missionaries told the chiefs that they had been sent by the Great Spirit to teach the Indians the way of salvation, the ready reply was that the Great Spirit had sent *them* prophets who said they "must live as their fathers had done." Torry then told them about the Bible, the Book of the Great Spirit, which He had given to the white men. They were deeply interested; no Book had been given to them. The white men had, after all, something more than the Indians! They had nothing to parallel the story of the Book. They promised to consider Christianity and the missionaries promised to visit them again soon.

Volunteer band of Indians.

Torry returned in August, taking with him a volunteer band of six young Christian Indians, one of whom was Peter Jones. They found the Indians very friendly and eighteen scholars in Carey's school. They next visited Chief Tumeoko's camp, a few miles distant. While the old chief received them kindly and told them he liked the religion of the Hats, his people were all so busy preparing for a great pow-wow and a feast and offerings to their gods, that they refused to consider the offer of preaching and schools. At Lower Muncey the men were about to start on a hunting trip, in preparation for a great feast, so nothing could be done there. Two of the band visited a tribe of the Chippewas at the head-waters of the River Aux Sable, with the result that the chief promised some of the young men should go to the Grand River to study Christianity and to learn to pray. The band then went to Upper Muncey, to Chief Turkey's camp, and to their great delight found that he and his family had decided to become Christian and desired to be taught. Through the gifts of the neighbouring white people, and with the help of the Indians, a building was at once put up which served for both church and school. Chief Westbrook, who from the first had been favourable to preaching and teaching, paddled to Detroit, a distance of one hundred and twenty miles, for nails for the building. While there was nothing exciting in

Lower and Upper Muncey. The church built.

How the Gospel came.

introducing Christianity to the Muncey Indians, it was typical of the way the Gospel was brought to many of the Indians in Old Ontario, and a tribute to the untiring volunteer service given in the name of Him who came to seek and to save.

The Mississaugas first hear the Gospel, 1823-1824.

Many of the Mississauga, or Chippewa, tribes of the Ojibway nation, wandering about the shores of Lake Ontario during the winter of 1823-24, hearing of the changes which were taking place among their kindred at the Grand River, visited the reserve to prove the truth of the report. Here, for the first time, they heard the Gospel preached and Christianity explained. Many decided to become Christians.

The camp-meeting held in 1825 at Mount Pleasant, a few miles from the Grand River, was attended by about one hundred Mississauga Indians, half of whom were Christians. Peter Jones and Chief Davis addressed the Indians in their own language, Peter telling of his own conversion at a camp-meeting two years before, of the sixty Mohawks who had become Christians and knew that their sins were forgiven, and of others now overcoming the desire for strong drink and being freed from the degrading influence of heathenism. He asked the white people to pray for the Indians and thanked them, especially the Methodists, for sending the Gospel to the natives. This camp-meeting marked the beginning of work among the Mississaugas, for several were converted, and numbers so impressed during the services that after the meeting closed they were easily won from paganism. They had the reputation of being "wholly pagan in all respects, and the most beastly, drunken, dirty natives in the country, the very lowest among the low. Among their sacrifices are dogs; their offerings are made to the sun and moon; and when influenced by apprehensions of danger, they have been known to pay their worship to the evil spirit, in order to induce him to do them no harm. They appear to be entirely without God and without hope in the world. They are everywhere at home, seldom long in one place, never erecting

The bad reputation of the pagan Mississaugas.

any permanent habitations; but residing in temporary huts, covered with matted flags, or with bark from the trunks of trees." When converted they proved the power of the Gospel to change lives.

The converted Mississaugas were inclined to give up roving about the country and numbers camped about the church and school at the Grand River. The Mohawk chief allowed them the use of land, and Peter Jones instructed them how to clear the land and put in a crop of potatoes and corn. This was the first attempt at farming and a settled life by these Indians who loved to roam the country, hunting and fishing.

A notable treaty payment.

The Mississaugas received notice from the Indian Agent, Colonel Givens, to assemble July 8th, 1825, at the Credit River to receive their annual payments and presents. Peter Jones accompanied those from the Grand River, and on Sunday held services at the Credit, which were attended by both whites and Indians. A letter came to the Credit from the Indian agent, instructing the Indians to proceed to the Humber, where the payments would be made. The heathen Mississaugas from around Lake Ontario, as well as the Christians from the Grand River, assembled as instructed and Peter Jones seized the opportunity to preach, using a pile of stones as a pulpit. Some mocked and ridiculed, while others received the Truth.

Services at the Humber.

Colonel Givens, accompanied by military officers, came from York in the morning, and later in the day the Rev. Dr. Strachan, Archdeacon of York, and Mrs. Strachan, with several friends, arrived to see the Christian Indians. The children sang hymns, recited catechism and Scripture, and read out of their school books; all this greatly delighted Dr. Strachan, who in his persistent efforts to establish the Church of England as the State Church in Canada, coveted the control of the Indians. Jealous of the success of Methodist missions, he strenuously opposed them and tried to induce the Christian Indians to become Anglicans, advising them to settle at the Credit, a noted salmon fishery, where he

said he thought the Government would build them a village. He believed his influence with the Government would assure his success with the Indians, and that he would become the medium of favours. On this occasion the usual supply of whiskey for distribution to the Indians was returned to Toronto with the kegs unopened, as the Christians, influenced by Peter Jones, decided not to accept the firewater. This was the last time the Government offered whiskey to the Christian Indians.

The Indians refused to accept whiskey.

101 Indians baptized.

During the encampment at the Humber many had become interested in Christianity, impressed by the great change in their friends. When the gathering dispersed, those who wished to know more about Christianity accompanied the Christian Indians to the Grand River. During the three days' homeward journey, prayer meetings were held and many questions answered about Christianity. After spending a week at Grand River, forty-five gave themselves to the Lord and His Church, and were baptized at the Sunday service. With these new converts there were now one hundred and one baptized Christians at the Grand River and sixty children in the Sunday School.

Christianity changes Indians.

The work among the Indians had its effect upon the white people. They beheld miracles. Drunken, lazy, dirty Indians became sober, industrious and clean; instead of cheerless, smoky wigwams there were comfortable log houses; pagan worship, magic dances and debasing witchcraft ceased to influence changed lives; Mohawks and Chippewas, whose enmity was age-old and deep-rooted, now worshipped in the same church, their children attended the same school, and the Mohawks shared the fertile fields with their one-time enemies. But the greatest miracle of all was that among the converted Indians were some who straightway became missionaries to their own people, leading many out of their old life into the transforming new.

The first annual Missionary Report, 1825.

Elder Case, in the first Annual Report of the Missionary Society, 1825, states that "Mississaugas, or Chippewas, had camped near the Mohawks that the

children might attend school. During the year sixty of this tribe were converted." He refers to the school opened for the Muncey Indians and the help the Indians, gave in erecting a building. "The women made baskets and bead work for sale, the proceeds of which they gave to missions. A lady, hearing of the gifts of the Indians brought as a missionary offering a gold piece which had been given her; a farmer near the Indian settlement was so impressed with the changed conditions that he set apart an acre of ground to be sown with wheat, the proceeds of which he gave to the Indian work."

Translations into Mohawk.

He reported as ready for the press the translation into Mohawk of the Gospels and a good selection of hymns, by Dr. A. Hill, a Mohawk chief, and the Acts of the Apostles, by the grand-daughter of Joseph Brant. It was hoped to complete the New Testament in the near future. Reference was made to the help the native Christians gave in the work among the pagan Indians.

While several pages of this first Missionary Report were taken up with the Indian work, Elder Case did not neglect to report the work among the settlers, especially in the new townships in the rear of the old settlements into which "are thronging thousands from Europe and the older parts of America." The membership was 6,100, including fifty-six Indians and twenty-two Negroes.

A Missionary Report would not be complete without a statement of "Income and Expenditure." In giving this, Elder Case prefaced it with this warning: "We must not forebear to mention that the probable expenditures for the ensuing year will exceed the amount received." The missionary income for the year was £159: 19: 3; the amount spent, £203: 1: 3. The Missionary Society of the Canada Conference was an auxiliary of the Methodist Episcopal Missionary Society of the United States, which supplied the deficit.

Men and money wanted.

In several respects this first Annual Report is strangely like the Report ninety-nine years later. The income less than the expenditure; the work calling for men and money; the wholesome warning that the probable

expenditure would for the next year exceed the amount received, are familiar to us.

Faith of our fathers! Nothing staggered them; out of their poverty they gave, and the Church of the Living God was established. To-day the limit of our missionary opportunity is the measure of our faith and our sacrifice.

Elder Case and his life purpose.

The Bay of Quinte District, to which the Rev. William Case was appointed Presiding Elder in 1824, extended from Smith's Creek, near Port Hope, to Ottawa. In addition to the work in the settlements, Case found an unlimited field among the Indians, all of whom, with the exception of a few nominal Christians on the Mohawk Reserve, near Belleville, were pagan. The marvellous results of taking the Gospel to the Indians of the Grand River had brought to Elder Case the vision of all the tribes in Upper Canada becoming Christian: to realize this became the controlling purpose of his life. He had constant opportunities of meeting the Indians, but not knowing their language all he could do was to give them evidences of his friendliness. This was not enough; they needed the Gospel. Case sent for Peter Jones, who brought with him John Crane, a converted Mohawk chief of the Grand River, and together they campaigned the district in February, 1826. During the tour, which extended beyond Kingston, Indians were visited in camps and homes and Peter Jones preached to many white congregations—the first time an Indian had been known to entreat white men to forsake their sins and turn to God.

Peter Jones and Chief Crane visit Bay of Quinte District.

John Sunday converted.

In May of the same year Jones again visited the Bay of Quinte, and with fifty Indians, crossing the Bay in canoes, attended a quarterly meeting at Hallowell, at which John Sunday and William Beaver were converted. Returning to Belleville Jones and others continued the work among the Indians. On May 31st twenty-two of these new converts were baptized by Elder Case; these were formed into classes under the care of John Sunday and William Beaver. Elder Case had discovered the value of putting the new Indian converts to work for others.

The camp-meeting held at Adolphustown in June was attended by many of the Indians who had come under Peter Jones' influence, the Christians bringing their heathen friends. It is said that before the camp-meeting closed all the adults decided to accept and study Christianity. The congregations on Saturday and Sunday numbered almost 4,000, and were addressed by Peter Jones, Peter Jacobs, Chief Beaver and John Sunday. Camp-meeting. Indian speakers.

A camp-meeting at Cramahe followed that at Adolphustown. Many of the Mississaugas who had attended the Adolphustown meeting came to Cramahe. At the close of this camp-meeting Conference was held at Cobourg, about twelve miles distant. Nearly one hundred Indians, half of whom were pagan, came on to Conference and camped near the church. Again the natives had the opportunity of teaching and preaching. A company of heathen Indians from Rice Lake, accompanied by their chief, presented themselves to the Conference. When asked why they came, Chief Paudash said, "I have heard of the great work going on among my people and I came down to hear, see, and examine for myself." This was the beginning of work among the Indians at Rice Lake. Forty were baptized during the Conference. The Rice Lake Indians at Cobourg.

Indian speakers took part in the Conferences and were eloquent in their own way; their theme was usually the story of their conversion. Sometimes, however, they chose another subject, as the following address by Peter Jacobs testifies:

"You white people have the Gospel great many years. You have the Bible too; suppose you read it sometimes—but you very wicked. Suppose some very good people: but great many wicked. You get drunk—you tell lies—you break the Sabbath." Then, pointing to his brethren, he added, "But these Indians, they hear the Word only a little while—they can't read the Bible—but they become good right away. They no more get drunk—no more tell lies—they keep the Sabbath day. To us Indians seems very strange that you have missionary Peter Jacobs' speech.

so many years and you so many rogues yet. The Indians have missionary only little while, and we all turn Christian."

This speech, from an Indian who had been a Christian for only one year, was a genuine surprise to a white congregation and especially to Mr. Demorest, who had invited him to speak.

The annual gatherings of the Indians at which they received payments and presents from the Government, afforded opportunities for introducing Christianity. Elder Case and his volunteer workers took full advantage of these gatherings and many Indians for the first time heard the Gospel story.

Egerton Ryerson first appointed Missionary to Indians.

The first appointed missionary of Canadian Methodism was Egerton Ryerson, who later fought to a successful issue the long, hard struggle for equal civil and religious liberty for all, founded the world-famous public-school system of Ontario, and became one of Canada's most distinguished citizens. In 1826 he was appointed to the Credit Mission, where the Mississaugas from the Grand River were establishing a Christian village. Cottages had been built by the Government and each home had a garden plot. As no church or school had been provided, Ryerson engaged the carpenter who had built the cottages, and with the aid of the Indians, who contributed both time and money, a building to be used for church and school was completed in six weeks. Unscrupulous traders were hostile to this mission. One said: "Before the Indians became Christian a salmon could be purchased for a gill of whiskey, but now we have to pay three York shillings (37½c.) for a fish and the Indians since they became Methodists never touch a drop of whiskey."

The Indian Agent and Governor not favourable to Methodists.

Before the cottages were built, the chiefs and some of the principal men of the tribe were summoned to York by Colonel Givens, the Indian Agent, and brought before the commanding officer of the garrison, who gave them a message from the Governor. He told them the Governor was very much opposed to the Indians

attending camp-meetings, and if they persisted they would lose his friendship and all help would be withheld. They were not, however, required to give up being Methodists. The chiefs, afraid their village plan would become impossible, agreed not to attend camp-meetings. These Indians did not understand denominational differences, nor did they know anything regarding the influence of Bishop Strachan in the Executive Council of Upper Canada, nor that "he coveted Upper Canada as the spiritual inheritance of the Church of England, as it was the temporal possession of Great Britain." They were also ignorant of his attitude toward Methodists and did not suspect that he might have represented to the Governor the undesirability of camp-meetings for Indians. The chiefs may have stayed away from these gatherings they loved, but the Indians flocked to them in larger numbers than ever. The Bishop's offer of large salaries to Peter Jones and his brother John met with refusal. When John Sunday heard of the probable withdrawal of the Governor's help, he said, in a tone of contempt, "We have hitherto made out to live from year to year, even when we were sinners, and shall not the Great Spirit, whom we now serve, take care of us and preserve us from all harm?" That Egerton Ryerson, the newly-appointed missionary at the Credit, was the champion of religious liberty, did not lessen the Bishop's efforts to secure spiritual control of the Indians.

The Christian village at the Credit.

The success of the Credit village was only the beginning of organized work. Indians came from far and near, not only to see the village, but to hear more about the Christian teaching to which they had listened at "Treaty Payment" or camp-meeting. As they returned home, they talked over what they had heard and seen. It was all so wonderful—the schools for the children; the chiefs who had become Christians; the Mississaugas proud of their Christian village; those who were giving up drinking the "fire-water;" the Christians who were so happy that they wanted every

one to know about God and His Son, who came to save Indians as well as white people; the Indians who were preaching at the meetings; the four Rice Lake Indians who had paddled to Lake Simcoe to tell their friends of the wonderful changes taking place among their people, three hundred of whom had become Christians—Christianity was working miracles!

Work begun with Lake Simcoe Indians.

Work was begun with the Lake Simcoe Indians who were placed under the care of Newmarket, and among the Scugog Indians, who were cared for by Whitby. Grape Island, in the Bay of Quinte, opposite Belleville, was secured in 1826 as a Christian Indian settlement, which Elder Case, encouraged by the work at the Credit, hoped to develop into an industrial mission. Peter Jones, who had pioneered the Credit settlement and was now a missionary at large to the native tribes, helped the Indians of Grape Island plough the land and begin building their homes and a school and meeting-house.

Elder Case. Indian education. A Christian settlement.

Though lacking sufficient men and money, Elder Case never faltered, for he said, "Thousands are calling and they must be provided with missionaries and teachers." For three missionaries, seven schools, stationery, translation of hymns and Scripture, only $1,000.00 for the year was available. Elder Case planned schools for boys and girls at Rice Lake, a girls' school at Grape Island, and another at the Credit. In addition he was responsible for obtaining $200.00 with which to complete the houses on Grape Island. There was little money in Canada; so he went to the United States and secured, not only money, but what was more important, three missionaries—Mr. Benham, and the Misses Barnes and Hubbard.

Grape Island and Rice Lake Industrial. Schools.

It was a great venture, this first industrial work among the Indians; but Elder Case realized that their conversion was only the beginning. They must be taught how to live. Mr. Benham, as manager and teacher, instructed the Indians and helped them in their first attempts at agriculture. Miss Barnes, in addition to the ordinary school work, taught sewing, knitting, straw-hat making,

and cooking. The mothers were assisted in their home making and housekeeping as they changed from life in the wigwams to the possible comforts of settled living. They received valuable instruction regarding the care of children and the general health of the family. Houses with their well-kept gardens; comfort and joy in their homes; the absence of the Indians' greatest temptation—intoxicating liquors; and the change in the general appearance of the people, made Grape Island famous. Pagan Indians came to see for themselves if the stories they heard could possibly be true and many returned to their encampments free from the darkness they had always known and with a glimpse of Christian home life. Miss Hubbard carried on the same work at Rice Lake as Miss Barnes was engaged in at Grape Island.

Indian Missions, 1828.

In 1828 the work in Upper Canada, with a membership of 9,678 and fifty preachers, became independent of the Methodist Episcopal Church of the United States, but the $700.00 a year which its Missionary Society continued to give to the Indian work in Canada was gratefully received. At the Annual Missionary Meeting held during the Conference of 1828 the report of the Indian work gave ten missions, twelve schools, 300 scholars and 915 members. William Case was appointed General Superintendent of the new Canadian Church, and the Indian work continued under his supervision.

The responsibility of carrying on the work among the Indians and in the ever-increasing new settlements in Upper Canada was a gigantic undertaking for the Missionary Society which, with the independence of the Canadian Church, ceased to be an auxiliary of the Missionary Society of the Methodist Episcopal Church in the United States.

Case collects funds in States for work.

Elder Case knew that the best evidence of the success of the work among the Indians was the Indians themselves; so he frequently took school boys and Indian preachers with him when invited to missionary anniversaries and conferences in the United States, where he

always received liberal gifts for the work. On one occasion, after the boys sang and recited, "The Female Missionary Society" in New York gave $200.00, and at a meeting in the same city twenty wedding rings were placed upon the collection plate.

1,000 communicants in 1828.

While there were about 1,000 Indian communicants in 1828, there were probably five times that number under the influence of the Methodist missionaries. The schools increased so rapidly that Mr. Case said, "If we did not know it was the work of the Lord, we should tremble at our expenditure." There were several sources of income: gifts of goods, such as building material, books, cattle, tools, farm implements, seeds, etc.; contributions from the Indians and from the income of the tribes through the annual grants and payments by the Government; grants from the Missionary Society; and gifts of money secured by Elder Case as he travelled through Upper Canada and the United States. The greatest contribution to the work, and that which made its expansion possible, was the volunteer service given by the Indians and the sacrifices they made in order to build schools and churches.

First Methodist Union, 1833.

At the Conference of 1828 a committee was appointed to correspond with the British Conference, in order "to establish a friendly relation and intercourse between the two connexions." This led to a union in 1833 of the Methodist Episcopal Church in Canada with the British Wesleyan Conference, and Methodism in Upper Canada changed its name to the Wesleyan Methodist Church in Canada.

Rev. Geo. Ryerson and Peter Jones in England.

In 1831, when the Rev. George Ryerson was sent to England as the Canadian representative of the "International Committee of Religious Liberty," lately formed in Canada, the Canadian Conference sent Peter Jones with him to secure funds for the rapidly-growing Indian missions and to superintend the printing of his translation of the Scriptures into Chippewa. When the Canadians called at the Wesleyan Mission House in London, an unforeseen difficulty arose. The missionary sec-

retaries needed money for their own work and did not feel justified in allowing appeals for Canada to be made in their churches and at their missionary meetings. They agreed, however, to give £300 to the Canadian missions on condition that Peter Jones placed his whole time at their disposal during his stay in England. This offer was accepted, and the eloquent Indian won the hearts of British Methodism. "He was the first convert from a heathen people who had appeared before the Methodist public in England." Up and down the country he travelled, telling his wonderful story at missionary gatherings, church services and missionary anniversaries. His native dignity, his simple earnestness, and the spiritual message which was never lacking in his addresses, made an irresistible appeal. British Methodism was stirred to action. Gifts and generous offers of support for the Indian work in Canada were received by the Missionary Society, while a deeper interest was aroused in the missionary work of British Methodism. British missionary leaders caught a vision of the wonderful opportunity in a new field in the great colony of which they knew so little. They were confident that the resources of Canadian Methodism were inadequate for the work—the appeal to England for funds was an acknowledgment of this. While as a result of Peter Jones' work the British Society received generous gifts of money and many promises of support for the work in Canada, and the secretaries were willing to help, they decided that financial support could not be given aside from "powers of control." The transfer of Indian missions and their incorporation into the work of the British Missionary Society took place when Canadian and British Methodism united in 1833.

Some results of Peter Jones' work in England.

While in England, Peter Jones made many friends and received invitations to make another visit. He was delighted with the fine missionary spirit which he found everywhere. The success of his work is indicated by the following entry in his journal: "With great thankfulness and satisfaction I have succeeded in the object

Gifts for Indian missions.

of my mission in this country in collecting the following amounts for the Canada Indian missions, namely:

"Grants from the Wesleyan Missionary Society..... £300: 0: 0
From benevolent persons..... 557: 19: 0
From the Quakers..... 174: 1: 6

£1,032: 0: 6"

In addition he received a quantity of goods, tools, clothing, etc., and through the generosity of the British and Foreign Bible Society a supply of his translation of the Gospel of St. John, in Chippewa.

Upon his return to Canada he attended Conference and favoured the proposed union of Canadian and British Methodism, as he thought it would be of great benefit to the Indian missions. When this union was effected in 1833, the Indian missions of the Canadian Church were Lake Simcoe, Rice Lake, Muncey, Credit, Grape Island, Coldwater, Amherstburg (Wyandotte), Mohawk of the Bay of Quinte, Scugog, Saugeen, Grand River. The Rev. Joseph Stinson was appointed Superintendent of Missions by the British Conference, his duties including the general supervision of the work in the new settlements, as well as the Indian missions; the Rev. William Case was made General Missionary of the Indian tribes and given supervision of the Indian schools; the Rev. Peter Jones and John Sunday were appointed evangelists to the Indian tribes. As there were at this time only four resident white missionaries appointed to the Indian work, much of it was carried on by Indian volunteers and by ministers in near-by circuits. Many of the Indians had become efficient workers under Elder Case, who was a discoverer not only of the needs of the Indians, but also of men and women who could lead them out of paganism and teach them how to live. Among those who came under Case's guidance and inspiration were: James Evans, the inventor of the Cree Syllabic, and translator of Ojibway; Henry Steinhauer, translator, missionary and patriot; George McDougall,

Indian Missions in 1833.

of the Great West, missionary, statesman and hero; Peter Jones, who did pioneer work throughout Upper Canada, translated hymns, catechism and Scriptures, moved great audiences by his eloquence, and was a living epistle which could be read even by the Indians; John Sunday, whose droll wit, irresistible humour, gift of apt illustration, earnestness and passion for souls, made him a popular speaker at missionary meetings and anniversaries. Once an abandoned, drunken, lazy Indian, two months after his conversion Sunday was an evangelist proclaiming that the religion of the "Black Coats" was especially adapted to the red men; chiefs put aside their tomahawks and became leaders of peace; medicine men abandoned their incantations, rattles and drums; and Indian tribes who had never heard the Gospel story listened spell bound. A new day dawned because Christ's love touched their hearts. While on a visit to England, in addressing a congregation, Sunday said, "I understand that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I was dressed when I was a pagan Indian? I will tell you—my face was covered with red paint, I stuck feathers in my hair, I wore leggings and a blanket, I had silver ornaments on my breast, a rifle on my shoulder and a tomahawk and scalping knife in my belt—that was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in 2 Corinthians 5: 17—'Therefore if any man be in Christ he is a new creature: old things have passed away; behold all things are become new.' When I became a Christian, feathers and paint passed away. I gave my silver ornaments to the mission cause." Holding up a copy of the Ten Commandments in the Ojibway language, he said: "That my tomahawk now! Blanket done away! Behold all things are become new!"

John Sunday, Indian preacher.

Grape Island, opposite Belleville, the first "teaching" mission, proved too small for the work and too far from many of the tribes to become an effective industrial

Grape Island work moved to Rice Lake.

mission, so in 1836-37 it was sold to the Government and 4,000 acres of land on the south side of Rice Lake, Northumberland County, were secured. This new settlement was named Alderville, in honour of Dr. Alder, the British Wesleyan secretary. Farms of fifty acres each with a good frame cottage were provided and an orchard planted on every farm. The teaching and supervision begun at Grape Island were continued with ample scope for development. From this time Alderville became the home of William Case, where he successfully worked out his plan of an industrial mission in connection with which the first boarding school was established and manual training was introduced. The buildings were destroyed by fire in 1862, and were not rebuilt at this time.

Alderville became home of Case.

Work along the St. Clair River.

Along the St. Clair River and in the neighbourhood of what is now the beautiful city of Sarnia, there were bands of Ojibway Indians in whom the Lieutenant-Governor became deeply interested. His many efforts to help them rise above the conditions of their pagan life failed, owing to their nomadic habits and the readiness with which they adopted so many of the vices of unscrupulous traders and godless white men of the adjacent settlements. Perhaps His Excellency followed the advice of those who said, "First civilize and then Christianize." If so, he changed the plan, for through the Colonial Governor the British Wesleyan Missionary authorities were asked to undertake work among these Indians as yet unreached by the Gospel. In response to the request, Dr. Alder, one of the Secretaries of the British Wesleyan Missionary Society, who in 1832 was attending the annual meeting of the Eastern District (Lower Canada which became part of the British Wesleyan work in 1820), appointed the Rev. Thomas Turner, of St. Armand, Lower Canada, to the St. Clair mission. Mr. Turner's appointment marked the entrance of the British Wesleyans into the Indian work in Upper Canada. The newly-appointed missionary knew nothing of the life and customs of the Indians,

nor of the hardships of pioneer life. He found the work hard and discouraging and did not achieve the success for which he prayed and faithfully worked. In 1834 he was succeeded by James Evans, whose experience on other Indian missions and whose knowledge of the language prepared him for this hard field, where he won the Indians from pagan to Christian living.

In 1834 the British Conference sent out five missionaries for the Indian work, but after a short time all, with one exception, entered the white work.

Union between British and Canadian Methodists dissolved, 1840.

The union of 1833 between the Canada Conference and the British Wesleyan Conference was dissolved in 1840. This affected the Indian missions to the extent that many of them, Alderville among others, continued to be missions of the British Wesleyan Missionary Society, while those remaining under the Canada Conference were superintended by the Chairmen of the Districts in which they were situated. The principal cause for the separation grew out of the old struggle against Clergy Reserves, the British Wesleyans demanding "that the continuation of the Government grant to the British Wesleyan Missionary Society be cordially assented to and supported by our Upper Canada brethren, even if its payment should be ultimately transferred to the Clergy Reserve fund in that province." "The Canada Conference was therefore left without a missionary treasury and nearly all the missionaries adhering to it without their half-year's salary, some of them bordering on starvation. A treasury had to be created. Travelling to and fro, to hold missionary and revival meetings, became the order of the day throughout the coming winter. Money poured into the coffers of the Church and souls were won to Christ." Notwithstanding the invasion by British Methodism into that of Upper Canada, the Canada Conference stood firm for equal civil and religious rights. At the end of the year it was found that their missions were supplied and that the increase in their membership was 663.

Civil and religious liberty.

The extension of the work.

The work in Upper Canada had gradually extended to Manitoulin Island, Sault Ste. Marie, Fort William and along the south shore of Lake Superior where, in 1832, John Sunday had travelled throughout a district of 240 miles. James Evans, who had been so successful in his work in Upper Canada; Thomas Hurlburt, who the Indians said was "an Indian in a white man's skin," for he dreamed, thought and taught Chippewan; and Peter Jacobs and his wife, both Chippewans, were all working in the wilderness district of Lake Superior in 1838. Far and near the news of the missionaries and of the Gospel story was carried into hunting camps and along the lonely trails, and Indians came asking that missionaries be sent to them, some travelling several hundred miles to make the request.

Changing conditions of Indian life.

It was said in regard to the Indians "the first work which succeeds is the spiritual. . . . It often requires less time and pains to induce a roving Indian to repent of his sins and believe in a Saviour, than to induce him to build a house, cultivate a field or read a book. Religion may be considered a solemn duty; civilization a matter of choice." While this may be true, the tribes that decided to accept Christianity began almost immediately the long process of civilization which grew more difficult as hunting grounds became farms, towns grew into cities and the Indian reserves were surrounded by white settlements which usually added their evils to those of the Indians.

Peter Jones goes to England for funds for industrial school.

The need of an industrial school for girls and boys, in the western part of Upper Canada, so impressed Peter Jones that he appealed to the Annual Conference of 1844, with the result that he was commissioned to go to England to obtain funds for the building. The Ojibway Indians at Munceytown and at the New Credit sent letters with him to England pledging their support and co-operation; the Missionary Committee presented him with a testimonial as to his work and integrity and commending him and his plan for the manual training school, to Methodism of the Old Land. He had also

the hearty sympathy of the Governor-General of Canada, who sent him a testimonial accompanied by a substantial subscription. Before he left Canada the Ojibway chiefs offered a free deed of 200 acres and the Indians subscribed liberally toward the building fund.

The school programme.

It was proposed to build two schools, one for the boys and the other for the girls, each to accommodate one hundred pupils. In addition to a common English education, the boys were to be taught farming and useful trades, the girls sewing, housekeeping, knitting and spinning, so that they would be fitted to become good wives and home-makers. It was hoped the schools would prepare students to become preachers, teachers, and leaders in their own communities where the adjustment to settled living demanded new means of livelihood.

England' respouse. Corner-stone of Muncey Institute laid, 1849.

While in England Peter Jones lectured on the manners, customs and religions of the Indians of Canada. He was heartily welcomed in the homes and pulpits of British Methodism, as well as in the pulpits of other Protestant Churches. The response to his appeal for the residential school enabled him, upon his return to Canada, to pass over to the Building Committee £1,313: 14: 3. For the equipment of the school he brought home an abundant supply of hardware, cooking utensils, bedding and household linen, crockery, etc., given by friends whose generosity and thoughtfulness were not fully known until the many cases were opened. The corner-stone of the new building was laid on July 17th, 1849. The ceremony was attended by many distinguished guests, including Lord Elgin, then Governor-General of Upper and Lower Canada. With the opening of this school provision was made for giving girls and boys training which the day schools could not supply.

Indian missions of Upper Canada were the training school of many of the missionaries who later went as pioneers west of the Great Lakes. To tell the story of how the Gospel reached the Indians of Upper Canada, as it should be told, would require volumes instead of pages. Down through the century we have built on the

The Missionary Society of the Methodist Church, was organized to give the gospel to the Indians in Upper Canada, now Southern Ontario.

foundation laid by Elder Case and his fellow workers. The Indians in Ontario now (1924) number 26,411; of these 4,543 are registered as Methodists. There are still about 3,000 pagans scattered through the province, and of these over 900 live on the Grand River reserve, where we have two missions, namely—The New Credit, transferred from the Credit River, Six Nations and Grand River.

Indians and missions, 1924.

To-day throughout the beautiful Grand River Reserve, where there is a population of over 5,000 and where our work for the Indians began, there are good roads, fertile and well-tilled farms, attractive and comfortable homes, modern and well-built schools and churches—indispensable factors in real progress; all an evidence of development, culture and Christianity. It seems almost incredible that here, within a half-hour's drive from the city of Brantford, pagan feasts and disgusting heathen ceremonies, including the eating of "The White Dog," are still observed by nearly 1,000 Indians. When they gather for great annual festivals in their Long Houses or halls, pagan friends from the United States are welcomed to help in services for the revival of old customs and heathen beliefs. In strange contrast to the "Long House," and all that it implies, are the well-dressed Indians, many of whom drive in their automobiles to attend the ceremonies.

5,000 Indians on Grand River Reserve, 1924.

1,000 pagan Indians at Grand River, 1924.

While there are pagan Indians still in Ontario, and in the very neighbourhood in which Methodism first established work, there are thousands whose lives are a blessing in the home, church and community. In Eastern Canada (Ontario and Quebec) we have twenty-one missions, seventeen missionaries and twenty-three school teachers. The most easterly missions are the two in the Montreal Conference: one at Oka on the Ottawa River, where in the days gone by the Christian Indians suffered persecution; the other on Cornwall Island in the St. Lawrence, opposite the town of Cornwall, Ontario. One of our most interesting missions, historically, is that at Moraviantown, near Chatham, Ontario, which was established by Moravian mission-

Indian Missions in Eastern Canada.

aries 135 years ago, and taken over by the Methodist Church about twenty years ago; its baptismal register dates back to 1800.

In addition to these we have missions in Ontario at Alderville and Hiawatha on Rice Lake, Chemong, Scugog, Rama, Georgina Island, Christian Island, Gibson Reserve, Parry Island, Cape Croker, Saugeen, Muncey, Oneida, Stony and Kettle Points, St. Clair, and Walpole Island.

Mt. Elgin Industrial Institute.

The Mt. Elgin Residential School—the only Indian boarding school in Ontario under the Methodist Church—has been able, with the aid of the Government grant, to meet its expenses for the last fourteen years. The large, well-managed farm, fine stock with an enviable record in prize-taking, well-built, commodious school and farm buildings, and an efficient staff, combine to make an institution of which the Church is justly proud, and which the Dominion Government registers "Grade A." The results of the work of the school can never be gathered, for who is able to estimate the influence of the girls and boys who through their training are prepared to do their share of the world's work? Last year the enrolment was 165. During the Great War eighty Mt. Elgin boys went overseas, some never to return; of those who came back a number are farming under the Soldiers' Settlement Act. After leaving the school the boys find employment as railway engineers, firemen, brakemen, blacksmiths, farmers, workers in flax mills and factories, and as day labourers; a few become school teachers, while a number gladly go home to help their fathers. Many of the girls marry; some are engaged in housework or other suitable employment. Both boys and girls contribute in establishing better home and community standards.

The co-operation of the Government, the Church and the Indian girls and boys has made possible the results obtained in the school. Upon these three factors working together depends the solution of many of the problems which are so perplexing in our Indian work to-day.

## Chapter VIII

# INDIAN MISSIONS IN THE CANADIAN WEST

British Wesleyans begin work in Hudson Bay Territory

In 1840 the British Wesleyans opened a mission in the Hudson Bay Territory, the announcement of which appeared in the British *Wesleyan Magazine* for March, as follows:

"North America—Hudson Bay Territory: The Revs. G. Barnley, W. Mason, and R. T. Rundle embarked at Liverpool by *The Sheridan* for New York, on March 16th, on their way to the territory of the honourable Hudson's Bay Company, to commence missionary operations among the settlers and native tribes of that vast region of North America, under the protection and chiefly at the expense of the Company, whose proposals to the Society have been of the most honourable character."

The liberality of the Hudson's Bay Company.

The Hudson's Bay Company discouraged the opening of Roman Catholic missions in the Far North, but were anxious to have Methodist missions established throughout their territory, owing to the wonderful results of Methodism in Upper Canada. The Company was very liberal in the financial provision it made for the first missionaries sent out. It undertook to bear the ordinary expenses of maintenance and travelling, and subscribed £100 towards the outfit and travelling expenses from England, of each missionary. James Evans was put in charge of the new venture and made Chairman of the District, with headquarters at Norway House; George Barnley was stationed at Moose Factory and Abitibi; William Mason at Rainy Lake; and Robert Rundle at Edmonton and Rocky Mountain House. Peter Jacobs, who had lately worked among the Indians of Lake Superior, and Henry Steinhauer, a clever, educated Ojibway, were appointed assistants to William Mason at Rainy Lake and Fort Alexander.

Travelling to Lake Winnipeg.

The missionaries arranged to travel from Montreal with the Hudson's Bay Company's brigade, James Evans, Steinhauer, and Jacobs going from Upper Canada to join them. Evans missed the train and when he arrived at Montreal he found only one of the missionaries from England, the others having left with the brigade on their long journey to the north. The missionaries left behind were fortunate in being able to travel by steamer to Lake Superior, but from that point the journey was by canoe. Arriving at Norway House the first week in August, Evans was welcomed not only by the kindly officials of the Hudson's Bay Company, but also by Robert Rundle, who had arrived on June 5th. While making arrangements to continue his journey to Edmonton, 1,000 miles away, Rundle had begun his missionary work, and in the seventy-nine Indians he had baptized Evans found the nucleus of a church.

The district from Lake Superior to Northern Alberta.

The district was almost a continent in extent, stretching from Lake Superior to Northern Alberta. According to the report of the British Wesleyan Missionary Society, "Evans at Norway House was at the centre of his 1,500-mile circuit, over which the only means of travelling was by canoe, dog train and snowshoe." It was estimated that there were at least 100,000 Indians between Hudson Bay and the foothills of the Rockies: the work was as extensive as the territory.

The Hudson's Bay Company supplied the missionaries with provisions, canoes and houses and gave them letters of introduction to the factors in charge of their forts or trading posts, at which they were always welcomed, protected, and afforded an opportunity of meeting the Indians.

Evans at Norway House. A strategic centre.

Norway House held a strategic position in relation to the West. The brigades of canoes from York Factory and the Red River on their way to and from Athabaska and the Mackenzie Rivers, passed by this old-established post. Evans began his work in high spirits. He accepted the invitation of Donald Ross, the Hudson's

Bay factor, to live in the fort until he had decided upon the location of the mission. There he spent the winter instructing the people and studying the language. In the spring he chose an island in Playgreen Lake, about two miles from Norway House, as the best location for the mission. A warm friendship had been formed between the enthusiastic missionary and the hospitable factor; in his honour the new mission was called Rossville. Evans realized the opportunity Norway House afforded of reaching many widely-scattered tribes throughout the great North, for their representatives were found in every brigade of canoes. The Indians were principally Crees, a tribe of Algonquin stock, allied to the Micmacs, Bloods, Ojibways, Piegans and Blackfeet.

Mission buildings erected.

With the help of the Indians, Evans built a church, school, mission house, and twenty homes for Indian families. A Christian village was soon established at Rossville. In the school the three R's were taught with good results, but the chief joy of the children was singing the hymns translated by the missionary.

Evans perfects the Cree Syllabic.

In 1836, when in Upper Canada, Evans was occupied with the translation of Scriptures and hymns into Ojibway. He had invented a syllabic system which would have given the Scriptures to the Indians in very simple form, but the Bible Society refused it, and published the translation in Roman letters. In his new field, where the people were without a written language, he determined to apply the principles of his syllabic system in producing one. Ten months after his arrival he had the unspeakable joy of discovering that in his syllabic characters he had provided a written language simple and adequate. Men, women and children readily learned to read, some in a few days, others in as many weeks. At first great sheets of birch bark, on which the wonderful characters were drawn, were used in teaching the eager and astonished scholars. Evans saw in the simple syllabic characters a great evangelistic agency, for he knew the Scriptures and hymns could be taken into far-off camps and to distant tribes which the

missionary could not reach. Where could type be made? How could he get ink? England was a long way off, and the Hudson's Bay Company did not approve of printing presses coming into their territory. But the man who invented the wonderful "birch-bark talk" always found a way, or made one. He whittled type from blocks of wood with his pocket knife, made ink of soot and fish oil, and printed his first translations on birch bark. Later he made moulds and from tea lead and old bullets cast his first lead type. During the summer of 1841, with this ingenious equipment and the aid of an old jack press which had been used for packing furs, he printed 5,000 leaflets and 100 copies of a sixteen-page volume of hymns, the leaves of which were birch bark and the covers deer skin—the first books published in the North-west Territory. Evans wrote to the London office of the Hudson's Bay Company, in 1841, asking them to supply a printing press and type. This they did, upon condition that it would be used for no other purpose than printing religious literature.

How the first books were printed.

Although it is over eighty years since Evans gave to the Indians throughout the West their written language, no one has been able to improve its form or find anything better. During the few years he spent in the Hudson Bay District, he carried on the work of translation. Steinhauer, who was a Greek and Hebrew scholar, was transferred from Rainy Lake to assist Evans. He translated the Old Testament, from Job to Malachi, inclusive, and the New Testament from Acts to Revelation, inclusive. John Sinclair, an educated native at Norway House, translated the other books of the Old and New Testaments.

Bible translation in Cree.

In 1861 the British and Foreign Bible Society published the first edition of the complete Bible in Cree, although for years portions of Scripture and hymns had been printed and widely distributed. This literature proved a wonderful preparation for other missionaries who, as they began their work, found in many a camp some one who had learned of the Gospel through

The complete Bible in Cree, 1861.

the songs sung around camp-fires, on the lonely trails, or by canoe men as they swung their paddles to the rhythm of the music. The Bible stories had a strange fascination for the Indians; they were their only literature. Those who could read gathered groups to listen and the Gospel truth reached many hearts.

Rundle at Fort Edmonton

Rundle arrived at the Hudson's Bay fort at Edmonton on September 18th, 1840, and visited Rocky Mountain House in 1841. He was cordially welcomed by the factors of the Company, and made their forts his headquarters. He preached to the employees of the forts, and as they came to trade had an opportunity of meeting bands of Sarcees, Crees, Stonies, Blackfeet and Piegan Indians. Each band was a challenge, and Rundle accepted invitations which took him to distant camps and among Indians renowned as treacherous warriors. On one occasion he was accorded a great reception by the chief of the Blackfeet, who escorted and welcomed him to his camp and entertained him in his own lodge.

Rundle's plan of work.

While Rundle could not erect mission buildings nor establish a mission centre, he faithfully carried out his commission to preach the Gospel, and in his quest for souls was successful. Among his converts were Maskepeton (Broken Arm), the great peace chief of the Blood Crees, and many of his people; Ben Sinclair, a native who laid the foundation of the mission at White Fish Lake; Pakan, the chief whose loyalty during the rebellion of 1885 was acknowledged by the Government (his widow still lives at White Fish Lake); Peter Erasmus, translator and interpreter, now in his ninety-second year, still hale and hearty and drives six miles to church every Sunday. While these men are outstanding, hundreds of others whose names will never be known were made free from their superstitions and the power of the medicine man.

Chief Broken Arm.

Rundle returned to England in 1849, broken in health from years of strenuous work and many hardships. One of the most beautiful peaks in the Canadian Rockies

bears his name, a fitting memorial to the first Protestant missionary of the Far West.

Re-union of Canadian and British Wesleyans, 1847.

Some of the leaders in Canadian Methodism had felt keenly the rivalries and jealousies arising out of the strained relations between British and Canadian Methodism, which, although comparatively free from bitterness, were a serious hindrance to the work and the cause of much unnecessary expenditure of missionary funds. Within a couple of years after the separation of 1840, steps were taken towards reunion. The Canadian Conference of 1846 announced its readiness for reunion upon the same terms as the union of 1833. This was consummated in 1847, and the Rev. Enoch Wood was made Superintendent of Missions, acting in this capacity for the British Missionary Society and the Canadian Conference jointly. There was great rejoicing over the reunion and all looked forward to the immediate expansion of the work.

Sources of income.

In addition to the missionary money contributed by the Missionary Society of the Canada Conference, or what was received from other sources, the parent Society in England made an annual grant of £1,000 to Indian missions and £600 to the work in new and destitute settlements.

After the reunion interest increased throughout Upper Canada in the work in Hudson Bay District. Rundle was still winning the Indians in the Edmonton and Rocky Mountain mission; Peter Jacobs was at Rainy Lake; William Mason, who had gone to Norway House in 1843 as assistant to James Evans and Henry Steinhauer, was school teacher, interpreter and translator. These were the men left to carry on the work when Evans returned to England in 1846.

Hudson Bay District becomes part of Canadian Methodism.

With a view to transferring these missions to the care of the Canada Conference, in 1851 they were placed by the British Wesleyans under the superintendency of Dr. Wood. At the Conference of 1853 the Hudson Bay District was taken over from the British Missionary Society and amalgamated, much to its advantage, with

the Indian work of Canadian Methodism. Among the reasons given in the British Wesleyan report for the transfer were: "The comparative nearness of the Hudson Bay to Canada," "The supply of labourers available,"and "The heartiness of Canadian support of Wesleyan missions." There were at this time 32,364 members in Upper Canada—a supporting constituency ready to sacrifice in promoting the important work of pioneering.

While the work in the Hudson Bay District was entirely separate from Canadian Methodism, from its beginning in 1840 until 1853, when it came under the Canada Conference, Rundle's work in what is now the Province of Alberta, Steinhauer's translations, Evans' work at Norway House, his inestimable gift of the Cree Syllabic and his pioneering from Norway House across half a continent to Lake Athabasca, laid the foundation of Canadian Indian missions throughout that vast territory.

Winding up the Clergy Reserve Fund.

About this time the Canadian Legislature was winding up the business of the Clergy Reserve Fund. One of the disbursements to be adjusted was £700 paid annually to the British Wesleyan Missionary Society for work in Canada, and to which the Canada Conference was not favourable. However, a settlement was negotiated by the British Wesleyans and £10,000 obtained on the principle of commutation; this sum was invested for the benefit of Canadian missions. At last the question of Clergy Reserves was settled for all time.

John Ryerson re-organized the mission in Hudson Bay District.

In 1854 the Rev. John Ryerson was sent to the Hudson Bay Territory to reorganize the missions of the district on which the British Wesleyan Missionary Society had spent about $44,000 since sending out its first missionaries in 1840. Mr. Ryerson was accompanied by the Rev. Robert Brooking, who was appointed to Oxford House; the Rev. Allan Salt, who settled at Rainy Lake; and the Rev. Thomas Hurlburt, appointed Chairman of the District with headquarters at Norway House.

Henry Steinhauer only missionary in the field, 1854.

The work was in rather a discouraging condition. The mission had suffered from the withholding of support from England resulting in the dwindling of the staff to one man, the difficulties of great distances and the climate, which, according to the British Wesleyan Report "was the bitterest on the face of the earth." Rundle had left Edmonton in 1848, and no one had taken his place. Barnley, on account of ill health, had been compelled to return home. Mason had united with the Church Missionary Society. Rainy Lake had been without a missionary for four years. After fourteen years all that remained of the mission when Hurlburt began to rebuild was 120 members at Norway House, Henry Steinhauer representing the missionary force, and the Christian Indians scattered throughout the West without any one to shepherd them.

New missionaries and expansion of work.

With the coming of the new missionaries and the readjustment of the field, the expansion of Indian missions throughout the West began. Through an interpreter Hurlburt at once commenced preaching. As an Ojibway scholar he had few equals. Now he was confronted by the Cree language and the people clamouring for books. He began to study Cree with a determination which conquered. He talked with the people, worked at translating, studied the Syllabic and at the end of three months used it in reading the Scriptures in church services.

Indians came from far and near to hear the Gospel.

As Norway House was the central depot for the trade of the interior, the news that a missionary had arrived was soon carried to the camps throughout the West. The Indians came from near and far, some 800 miles, to hear the Gospel. A few families moved from Fort Churchill, near the Eskimo country, to find a new home at Norway House. While the population at the mission was about 350, during the spring and summer 1,500 lodges, with a population of probably 12,000, tented on the plains.

Hurlburt's heroic work in printing books.

Hurlburt soon realized that the demand for books must be met. In the printing office which Evans had used, he found the old printing press given by the Hudson's Bay Company, a supply of paper donated by the British and Foreign Bible Society, and type, which the children had handled, so mixed that he almost despaired of using it. With a courage equal to the need, he began the work and kept at it day and night, until in 1856 he had printed, with the aid of an Eskimo, 1,000 copies of St. John's Gospel and 2,000 copies of three Epistles. These were precious books, sewn and bound by Miss Adams, the school teacher, and some of her scholars. Hurlburt almost forgot the fatigue he had endured in making type during long nights in the old kitchen, with the temperature at forty degrees below zero, so that the type setting could go on next day, and that he had counted four hundred pieces of the crude hand mould as a satisfactory night's work. What did it all matter? The books were finished! His task was to reorganize the mission and he began by giving the people the Scriptures. When the complete New Testament was published Indians sat up all night and by the light of their camp-fires read the story of Jesus and studied His teachings. From the day that Hurlburt and Brooking entered the work it has gone forward.

Ryerson and Steinhauer go to England.

Ryerson, accompanied by Henry Steinhauer, who had been for three years at Oxford House, in 1854 went to England, travelling from York Factory in one of the Hudson's Bay Company's boats. The next year he wrote an account of his trip in a little volume, "Hudson's Bay, or a Missionary Tour in the Territory of the Hudson's Bay Company," the first missionary book published by the Methodist Book Room. Among other interesting records which it contains, are the following:

"There are only eighteen Protestant missionaries in the North-west Territories: thirteen Anglicans, six of whom are in the Red River settlement, four Methodists and one Presbyterian."

The work in the West.

"The Anglicans have seven places of worship. £10,000 sterling has been received as a present from the Chief Factor of the Hudson's Bay Company.

"The work is under one missionary of the Church Missionary Society; one missionary of the Society for the Propagation of the Gospel; and one missionary under the Colonial Church and School."

"In the Red River settlement there is a public library which is widely used."

"The Presbyterians have a good stone church about five miles from Upper Fort Garry. The Rev. John Black is the minister. The church cost £1,000 sterling. In Upper Canada it would cost about £500. This settlement was begun by Lord Selkirk. The first settlers were Highlanders who arrived in 1812."

"At Fort Garry there is a Roman Catholic church which will hold 800 or 1,000 persons, a convent and a school."

The Indians knew Christianity is true.

"Mr. Hunter, Anglican missionary, said that one day one of his people came to him and with great gravity and seriousness said, 'I know that Christianity is true, that it is the great, the best religion, much better, very much better than the pagan—my old religion. Now, when I was a pagan and followed my old ways—the religion of my fathers—I could eat eight rabbits for my dinner, and then was not satisfied, but since I have become a Christian and follow the new way, six rabbits at a time are plenty for me; I don't want any more!' "

The Indians and music.

"Mr. Ballantyne says, 'There is no music in the soul of a Cree.' This may be, and probably is true of the soul of a pagan Cree; but it is not true of a Christian Cree, or any other Christian Indian. Paganism has no music in it anywhere, or with any people; it is a monotonous system of unkindness, gloom and sorrow, from the beginning to the end; but Christianity, the constraining love of Christ—the sweet music of the Saviour's name—puts music into the soul of the heathen, even of the pagan Cree, and brings out the music also in fervent aspirations after Christ and in melodious songs

of praise to the honour of His Name. When I was at York depot, there were encamped outside of the fort some dozen families of the Cree Indians; three or four of the camps were inhabited by Christians, a number of whom were excellent singers. I seldom passed the camps without hearing them singing, and the melodiousness and the correctness of it I have seldom heard equalled." The singing which Ryerson so often heard was a tribute to the musical talent and consecration of James Evans, who through the great hymns of the Church had taught the Indians to sing the Gospel.

Steinhauer and Woolsey ordained.

When Steinhauer returned from England he and another young missionary, Thomas Woolsey, were ordained at the Conference of 1855 at London, Ontario. Together these two went to their far-off field, Edmonton and Rocky Mountain House, where Rundle had worked from 1840 to 1848.

During the three years Hurlburt spent at Norway House, wonderful changes had taken place. The people had become more industrious and provident. Farming, fur hunting and employment with the Hudson's Bay Company furnished the means of securing an abundant supply of good food, a better class of house, and needed comforts. Stoves and cows, modern, comfortable clothing instead of the old native costume, better health, reverence in public worship, and honest living, were outward signs of Christian progress.

Hurlburt and Brooking return to Ontario.

When Hurlburt, on account of his wife's health, returned in 1856 to the Indian work in Upper Canada, Brooking, who had spent three years at Oxford House, took his place. Three years later he too, and for the same reason, found it necessary to return to Upper Canada, and as Hurlburt had done, again took charge of an Indian mission.

Steinhauer and Woolsey's mission field.

"Edmonton and the Rocky Mountains," the mission to which Steinhauer and Woolsey were appointed in 1855, included all west of Manitoba and Keewatin, as far as the foothills of the Rockies. In this extensive field Woolsey and Steinhauer were the only missionaries

until 1859, when the first missionary of the Church of England went into the Mackenzie River District.

The officers of the Hudson's Bay Company welcomed our missionaries, as they had Rundle fifteen years before, and offered them residence in the fort. While it became Woolsey's headquarters, the chief work of the missionaries was out on the plains following the Indians from camp to camp, preaching in their lodges and teaching little groups of children.

Steinhauer opens a mission at Lac-le-Biche.

Steinhauer opened a mission at Lac-le-Biche, 150 miles north-east of Edmonton, and from this centre made long journeys through the district, hunting out roving bands of Indians. The smoke of a wigwam signalled opportunity. As he spoke their language, the Indians welcomed him and gladly listened to his message. Lac-le-Biche was five days' journey from the nearest Hudson's Bay post where provisions were obtainable, and a great distance from the plains where the buffalo were hunted. Probably Steinhauer chose Lac-le-Biche as it was out of the reach of the enemy—the murderous Blackfeet—but as access to it was difficult, at the end of four years he decided to move the mission to White Fish Lake, where there was good land, abundance of fish and where he could build church, school and homes for permanent work. When the plan to establish a settlement was submitted to the Indians, many of whom had become Christians, they readily agreed, thankful for the prospect of a school for their children, settled homes for their families and the protection of a mission centre. To Steinhauer's surprise and joy, when he arrived at the new location he found Benjamin Sinclair, a sincere Christian and one of Rundle's converts, who had preached to his friends and people during the seven years there had been no missionary. He at once volunteered to help Steinhauer, and through long years they worked together at White Fish Lake.

Mission moved to White Fish Lake.

Woolsey opened a mission at Pigeon Lake.

Woolsey did not put up buildings at Edmonton, as he made the fort his headquarters. When there he preached to its community of one hundred and fifty, and to the

Indians as they came to trade. While a guest at the fort he succeeded in establishing a friendliness with the Blackfeet, the Crees and the Stonies and on one occasion witnessed the making of a peace treaty between the Crees and the Blackfeet, who were dreaded as ruthless warriors. In 1857 he opened a mission at Pigeon Lake, where he hoped to reach these Indians, away from the fort and the influence of the American whiskey traders. Later, he began work at Smoking Lake, but when George McDougall, the Chairman of the District, visited the Saskatchewan country in 1862, Victoria (now Pakan) on the Saskatchewan was decided upon as the better site and Smoking Lake was abandoned.

An appeal for language study.

Woolsey felt keenly the disadvantage of not being able to speak the language, and made a strong plea that time be given the missionaries for language study. The following is an extract from a letter he wrote to the Missionary Secretary: "The essential preliminary to the entrance of a missionary to his work is the acquisition of the language spoken by the people among whom he is called to labour. Every missionary ought, at the very outset, to determine that by the help of God he will preach to the people in their tongue as well as if he were a native." He continually expressed regret that he had to depend upon an interpreter, although he could read and write the Cree Syllabic and was able to teach others to use it.

Indians Woolsey won from paganism.

Woolsey left a heritage of Kingdom service in the men he had taught and led to Christ. Among others was Maskepeton (Broken Arm), a Cree warrior famous for his courage and when a pagan dreaded by his enemies. His first contact with Christianity was when he came under the influence of Rundle. Woolsey taught him to read the Cree Syllabic and gave him a Bible which he greatly prized. After he became a Christian he worked for peace among the tribes and preached "love your enemies." One day, while travelling with the missionaries, they met an old man with whom the missionaries shook hands. For a minute or two Maskepeton

turned aside, then offered his hand to the old man—the murderer of his son. In the old days this meeting would have ended in bloodshed. It was hard for this Christian warrior to overcome the spirit of revenge, but he conquered through the love which had changed his life. Red Bank, who when baptized was given the name Thomas Woolsey, also became a peacemaker and local preacher. Another was Chief Lapatack, who never failed to call his people together night and morning for prayer. Such men as these became leaders of their people and fellow-workers with the mission-builders for whom Rundle and Woolsey had laid the foundation of the work.

George McDougall at Norway House, 1860.

In 1860 George McDougall, who had worked for nine years among the Indians of Upper Canada, was stationed at Norway House, and appointed Chairman of the Hudson Bay District. Under his energetic leadership the mission took on new life. A number of young natives were enlisted for volunteer service as they travelled with the Hudson's Bay freighters across the continent or lived in the hunting camps.

McDougall captured by the West.

After spending two years in the Lake Winnipeg district, George McDougall, accompanied by his son John, visited the western section of his extensive and almost unknown field. During the long journey of 1,200 miles the missionary preached in the Hudson's Bay forts, in the Indian camps and along the trails. As he travelled from Fort Garry to Edmonton McDougall was captured by the needs and opportunities of the boundless Saskatchewan country. He heard its call for to-day and to-morrow, and in 1863 answered the challenge by moving his family and settling at Victoria, the new mission he had located the year before. The Indians soon learned to trust this strong, sturdy, manly Christian who always welcomed them at his mission on the transcontinental highway of the Saskatchewan. He never failed them, and earned the name they called him, "the man of one word."

Victoria and White Fish Lake.

The missions at Victoria and White Fish Lake were one thousand miles from a hardware store or sawmill, yet as a result of hard work and with the aid of the Indians, buildings of hand-sawn lumber were put up. At both missions, George McDougall established schools, the first Protestant mission schools west of Portage la Prairie.

The missionaries were notified that the Hudson's Bay Company could no longer carry their supplies nor sell them goods, sixty dollars a barrel for flour being refused; so the long trip to Fort Garry, taking from April to August, was necessary to obtain winter supplies.

Food supply.

The principal food upon which the missionaries depended was buffalo meat. This was procured by accompanying the Indians on their hunts and preserving the meat for use through the winter. The winter supply of fish for themselves and dogs was secured early in the fall: Jack Frost kept this fresh in his free cold storage of the north land.

The vision McDougall saw.

In the wide horizon of the prairies—their wealth still undiscovered and their miles of fertile land, ready for the plough, still untilled—McDougall saw the future homes of millions. "The men who founded the missions were not in quest of farming locations; their object was to save souls, and the missions were chosen to reach the people." This was true, but when McDougall saw the prairies he thought of the missions in the Lake Winnipeg District, where granite rocks and swamps abounded, and urged bringing the Indians of that region farther south where they could, by cultivating the land, be saved from starvation when fishing and hunting failed.

McDougall's appeal for men and money.

McDougall appealed again and again for men and money. There were thousands of Indians, he said, near Edmonton, without a missionary. The whole country south and west of Edmonton was utterly devoid of settlement. South of the Saskatchewan River there was not even a trading post; twenty-five years earlier the Hudson's Bay Company had established one at Bow River (Calgary), but discontinued it on account of the

hostility of the Indians. Now, these same tribes were continually warring among themselves and distrusted all white men on account of their bitter experiences with the American whiskey-traders. Into their camps the missionaries ventured and sometimes found Christians; out on the trails they followed the hunters, often risking their lives; at the missions they sheltered those in distress; gradually trust took the place of suspicion.

The hard winter of 1867-68. "The white people to blame."

The buffalo became scarce and the people suffered during the winter of 1867-68. The medicine man said, "It is the presence of the white people." A large meteorite which was feared and worshipped by the Indians, George McDougall had removed and sent to Victoria College, Toronto, where it may be seen in the main hall. The medicine men predicted calamities when it was taken away, and when the hunt failed some of the Indians thought the predictions had come true.

McDougall goes to Upper Canada for help.

Itinerating over the vast territory, often accompanied by Broken Arm (Maskepeton), Peter Erasmus, and other Christian Indians, the missionaries gathered little groups of Christians. The urgent need of both men and money must be met. McDougall felt that the written cry for help, with only two mails a year, lost its emphasis long before it reached Missionary Headquarters. He decided to go back to Upper Canada, appeal for workers for the Indian work, urge the establishment of a mission to the settlers in the Red River district, and help the people of older Methodism to realize the continent of opportunity and responsibility which lay between the Great Lakes and the Mountains.

Indian Mission in the West, 1867.

At this time, 1867, John McDougall was stationed at Edmonton and the Rocky Mountains; Henry Steinhauer at White Fish Lake; George McDougall at Victoria (Pakan); Charles Stringfellow at Norway House; John Sinclair at Oxford House. The membership of the district was nine whites and 642 Indians. A number of the Indians, for the first time included in the membership, had been led out of paganism by Woolsey, who left the field in 1864.

George McDougall's visit in 1868 to the newly-formed Dominion is one of the historical milestones of Canadian Methodism. Up and down throughout the East he told the story of the West, appealed to the people, and the Church was roused to action. He returned with the Rev. George Young for work among the white people in Fort Garry and vicinity, the Rev. Egerton Ryerson Young for Norway House, the Rev. Peter Campbell for the Saskatchewan country, and Ira Snyder and his brother to teach Indian schools.

George McDougall returned with missionaries.

With the founding of the Dominion of Canada, in 1867, her statesmen were looking forward to the West joining Confederation. The Indians and the Hudson's Bay Company were two important factors for consideration. Settlement on a financial basis could be easily arranged with the latter, but with the Indians and half-breeds it would be more difficult.

Conditions were causing the missionaries much anxiety. The Blackfeet were warring with the Crees; food was scarce, as the buffalo had gone south; some of the Indians were restless and had threatened to destroy the missions, but superstition and fear prevented; the Hudson's Bay Company's forts had been disturbed and brigades plundered. Maskepeton, the Christian Cree chief, had gone to a Blackfeet camp for the purpose of arranging a peace among the tribes, carrying in one hand a Bible, and in the other a white flag of peace. He was treacherously shot, his body cut into pieces, tied to the tails of horses and dragged through the camp. The Blackfeet then murdered most of the old chief's family, besides seven Christian Crees. The murderous onslaught, it is thought, was to revenge the death of the chief-elect of the Blackfeet, who had been shot and scalped by a Cree, near Edmonton, a few years before.

Blackfeet warring with Crees.

The death of Maskepeton was a national loss to both whites and Indians. He was a staunch Protestant and a faithful friend of the missionaries and white men from the days he had interpreted for Rundle. East of the

Death of Maskepeton a national loss.

mountains his influence was greater than any other chief. Throughout the whole country he was known by both friend and foe as a Christian and a peacemaker. In an attempt to make peace he was a martyr to revenge—the only law the pagan Indian knows.

The bitter experiences of the winter, 1868-9.

The winter of 1868-69 was one of bitter experience to the missionaries, as the following extract from a letter of George McDougall, dated May 9th, shows: "Your missionaries in the Saskatchewan will have no opportunity of corresponding with you for some time. Scarcity of food compels us to take our families with us to the plains, and we shall not be able to return before July. This has been the hardest winter I have ever witnessed in the Western country. With scarcely any snow, the hunter has found it next to impossible to kill animals, but notwithstanding our sufferings in temporal things, a blessed influence has rested upon our labours. Pray for us. We are often deeply conscious that the Lord reigns. We shall never be discouraged." Writing again in August, Mr. McDougall says, "Our spring hunt was a success. In a camp of one thousand, five thousand buffalo were slaughtered, and 120,000 pounds of dried meat was secured. All felt that if our crops were as abundant as in years past there would be no starvation." The several tribes which gathered in the great hunt afforded the missionary the opportunity of preaching every evening.

Either hunt or starve.

On the way home McDougall was told that the crops at Victoria were a failure, the seed having dried in the ground. There was no hope of reaching the Red River, and Benton in the United States, where supplies could be obtained, was shut off by the Blackfeet. "There was but one course open," writes the missionary, "and that was to strike for the buffalo country. For months past we have lived on flesh and fowl, and for eighteen months to come we have no prospect of a change. Pemmican has been the staple dish on our table, yet I must confess I have little relish for tallow and pounded meat. My wife says it is better not to think of bread

which we cannot have, but the sight of a four-pound loaf would produce in my heart the profoundest gratitude."

Geo. McDougall's journal, Sept., 1869.

During the months following the murder of Maskepeton, the Crees killed over one hundred of the Blackfeet. In retaliation the Blackfeet determined to carry the war into the Cree country and while the missionary was absent procuring food they made a raid on Victoria and many of the people suffered. The following entries in George McDougall's journal, of August 26th and September 1st, 1869, reveal conditions under which he heroically carried on the work:

"Hard times. All order has fled. Men, women, and children are seen running in every direction in search of berries and roots—anything that will satisfy the cravings of hunger. For days they have had scarcely any food, and the great camp which so recently passed over this trail left nothing for us; but how true, 'Man's extremity is God's opportunity.' Earnestly have we prayed for help and now it comes. One of our hunters signals from a hill that buffalo are in sight. Hurrah! Hurrah! In a moment all the sufferings of the past are forgotten. The runner mounts his horse and dashes off in the direction indicated. From a rising ground we witness the charge. In less than ten minutes ten fat beeves are on the ground. Exclamations of joy are shouted by the women. These buffalo will be baked, boiled and roasted for supper."

10,000 Indians. The Blackfeet on the war-path.

"The great camps, the Edmonton, the Victoria, and the Blackfeet, numbering more than 10,000 souls, are all within a short ride of each other. The plain Crees, driven in by the Blackfeet, have fled to us for protection. The Edmonton people have had a skirmish with the enemy, and blood was shed. Last evening the Blackfeet sent us word that they would fight us to-day at noon, and three hundred men are anxiously awaiting them. I have ventured to say they will not come. A long experience amongst red men has satisfied me that when they threaten they seldom strike."

Prayers in the hunting camps.

Besides hunting with the Indians the missionary had other duties. He took advantage of the hunting camps to bring peace. Night and morning he gathered for prayers as many as would come; he visited the sick, and his tent was a refuge for the aged and the afflicted. Above all he was the medium between bitter enemies.

Small-pox. Deaths in the mission house.

A scourge of smallpox, in 1870, carried off thousands of Indians, and the mission house did not escape. Three of George McDougall's daughters and the young wife of John McDougall died of the loathsome disease. The missionaries tried to isolate the Indians exposed to infection, but this was impossible. When the epidemic was almost over the arrival of a medical health officer from Fort Garry assisted the missionaries in their efforts to prevent further infection and wipe out the plague.

Riel uprising. George Mc-Dougall's offer.

From the Red River District came reports of an uprising led by Louis Riel, a French half-breed. Not knowing how this might affect the missions, George McDougall, after hiding away his family from their exposed position on the river highway, went at once to Fort Garry, where he offered to be one of twenty men to attack the fort, but the other nineteen did not respond to the offer of the missionary who thirty-three years before had seen volunteer service with Her Majesty's troops in Upper Canada, during the rebellion of 1837.

George and John Mc-Dougall in Govern-ment service.

Returning from Fort Garry, George McDougall was requested by the Government to visit the camps in the interest of peace. Meanwhile, John McDougall had been going from camp to camp encouraging and comforting the Indians and assuring them that the Government and the Hudson's Bay Company would guard their interests. Now he, also, was commissioned to explain the Government's proclamation of good-will and to promise that all their dealings with the Indians would be fair and honourable. The Hudson's Bay Company at the same time asked him to convey to the chiefs expressions of their friendship.

George McDougall sent to Governor Macdougall a statement regarding the state of the country and urging the importance of sending commissioners to arrange treaties and make peaceful settlement with the tribes. He also advised that no surveyors or other white men come into the country until conditions were more settled. The Indians, at the suggestion of the missionaries, sent a signed petition for help and protection. "A conference of missionaries and Hudson's Bay factors was held at Edmonton and the Roman Catholic priests asked to declare their intentions. They were informed, come what would, it was our (Methodist missionaries) determination not to take the oath prescribed by Riel. For the sake of the Indians, the priests agreed to join us in securing ammunition and a guard of one hundred men for Edmonton." As a letter was received from Fort Garry bearing the news that the trouble was practically over, no action was taken.

Methodists loyal to Government.

The Government, the Indians, and our Church recognized the value of the services of the missionaries during the anxious days of adjustment preparatory to taking over the country from the Hudson's Bay Company. In the interests of its trade the Company had always been careful to withhold information regarding the wonderful land it had so long controlled. The transfer to the Canadian Government was made in 1870.

Requests for civil law, protection, and the suppression of the liquor traffic, resulted in the immediate appointment of two magistrates, and in 1874 in the organization of the North-west Mounted Police. With their coming law and order were established. Through all the troubles and disturbances our missionaries held their ground with the Indians and when conditions became normal from many camps came requests for missionaries.

North-west Mounted Police.

In 1873 John McDougall opened a mission in the foothills of the Rockies, on the Bow River, a few miles west of the present city of Calgary. In honour of Dr. Morley Punshon the mission was called Morleyville. While this mission was opened for the Mountain Stonies, it afforded

Morley mission opened, 1873.

an opportunity of reaching the Plain Crees and the Blackfeet. It needed the courage John McDougall possessed and the faith he had in the care and protection of God, to be the first white man to settle permanently in a territory where the Crees and Blackfeet were at war. No one knew the Indians better than this pioneer missionary, nor was there another man who could preach to the several tribes in their own languages.

Tourists vs. missionaries

In speaking of the Indians, George McDougall said, "One hardly knows how to apologize for the misstatements of intelligent tourists who travel these plains. Their descriptions of the 'noble, virtuous, honest Indians' are all from the ideal point of view. Let them come down to real work, study the language and lives of the people, live among them as your missionaries do, and then will they be able to appreciate the wonderful changes wrought by the Gospel." These pioneer missionaries saw lives changed; Christian communities take the place of heathen camps; peace reign where once hatred destroyed; Christian Indians die for the faith; volunteer native workers make the extension of the work possible.

George McDougall's death, 1876.

After sixteen years of service for the Great West, in 1876, George McDougall—missionary-statesman, mission-builder, nation-builder and peacemaker—died on the plains he knew so well. Returning home from securing food, he missed his way during a storm. A few days later they found his body still in death, beneath a snowy mantle. We cannot measure the influence of his life; we only know he gave his all, fearlessly, gladly. Faithful unto death, he gained his Crown of Life.

John McDougall's appeal for help for the destitute children in the neighbourhood of Morley resulted in establishing, in 1882, the McDougall Memorial Orphanage, the first institutional work in the West, and a fitting tribute to the memory of its great missionary.

Steinhauer's translations.

In 1865 Steinhauer revised the Hymn Book in Cree and translated Wood Cree and Plain Cree dialects; this was done in addition to the general work of the

mission at White Fish Lake, where he had seen many changes. In the old heathen days the women were chattels and slaves. Now a community of farms and comfortable homes marked the progress of Christian civilization. There were four hundred church members, two day schools, five classes led by faithful workers and a Sunday school well attended. Again and again traders had been refused permission to establish posts near the mission.

Mission at White Fish Lake.

During an epidemic of influenza in 1884, Henry Steinhauer died at White Fish Lake, aged sixty-four, having given forty-four years of missionary service. As translator he served the Cree Indians throughout the West; as leader, preacher, counsellor and friend, he was beloved by the people among whom he worked and held in highest esteem by his fellow-missionaries. Two sons are to-day honoured missionaries to the Indians. Within a few hours of his death, Benjamin Sinclair, his friend and fellow-worker through many years, also passed to his reward. Missionary and friend were buried in the same grave on New Year's Day, 1885.

Deaths of Henry Steinhauer and Benjamin Sinclair.

John Maclean was appointed in 1880 to work among the Blackfeet in the neighbourhood of Fort Macleod, the headquarters of the North-west Mounted Police. The location of the reserve, which would also be the mission centre, had not been chosen when he arrived and the Indians were away hunting. While awaiting their return and information regarding the reserve, he held preaching services and opened a night school and reading room, working among the white settlers, the half-breeds and the Mounted Police. Although after several years of service among the Blood Indians he resigned and returned to the regular pastorate, he still continued to serve the Indians by his pen. He is the author of many biographies of Indian missionaries and of several standard works dealing with Indian life and customs, and is an acknowledged authority regarding the Indians of North America.

John Maclean among the Blackfeet.

Loyal Indians. Second Riel Rebellion, 1885.

During the second Riel rebellion, in 1885, the Methodist Indians remained loyal. Not one member or adherent signed up with the hostile Indians and half-breeds. Chief Pakan, a convert of Rundle's, shot a man who came into his camp to induce the Indians to join the rebels. He then went to the general commanding the forces and gave himself up, as he thought, to death. Instead of condemning his action, the general thanked him for his loyalty. It was generally acknowledged that the unswerving loyalty of Chief Pakan and his people at White Fish Lake contributed more than any other circumstance to preventing a general uprising of the Cree nation. In 1886 Chief Pakan, with Chiefs Jonas and Sampson, who also had stood loyally by the Government, accompanied John McDougall to Ontario. They were received at the General Conference of that year and publicly thanked for their loyalty and leadership. The addresses given by the chiefs were eloquent appeals for the Indians, while they themselves were living testimonies of the transforming power of the Gospel.

The C. P. R. broke the isolation of the West.

Work among the Indians of the North-west was now past the initial stage although many opportunities still existed of beginning work under conditions similar to those in which Rundle, Steinhauer, Woolsey, the McDougalls, Henry Manning, and Campbell won their first converts. The North-west of the pioneers was rapidly changing. It was no longer the exclusive hunting ground of the Indians. The relationship that had existed for two hundred years between the Indians and the Hudson's Bay Company ceased when the right to the land and control of the West passed to the Canadian Government and the lords of the plains became the wards of the Government. One of the makers of Canada—the Canadian Pacific Railway—had broken the isolation of the prairies from the province on the Pacific in establishing an ocean to ocean service across the Dominion. Settlers were making homes where once the buffalo were hunted. The missionaries must now follow the Indians and establish missions on or near the reserves.

Old problems of the work did not vanish with new conditions and others arose out of adjustment of life on the reserve and in the new mission centres.

Treaties with Indians.

Through Government treaties with the Indians, every man, woman and child receives an annual present; the plan of reserves was introduced on the basis of 640 acres for each family of five, or 128 acres for each individual; rations were supplied for the aged and sick poor; seed grain, carpenter's tools, farm implements and cattle were provided, and schools were to be opened on each reserve. The Indians on their part promised to maintain peace and obey the law. While the terms of the treaties were made to protect the Indians, compensate them for the loss of all the West as their hunting ground and help them through the transition period of adjusting themselves to changing conditions, some of them began to think that the Government was under obligation to provide for all their needs. Those who took this attitude lost their spirit of independence and created a problem for every missionary. Others, appreciating the co-operation of the Government, applied themselves to making their farms produce a living.

Red Deer Institute, 1893.

As the Indians settled on the land, the education of the boys and girls presented a serious problem. If the boys were to become farmers, they must be trained; if the girls were to become intelligent home-makers, they must be taught. The day schools on the reserves did not supply the training and while the missionaries did the best they could in helping the Indians as they began farming, in many instances, with both missionary and Indian, it was a case of learn by doing. Encouraged by the success of the Mount Elgin Institute and with the aid of the Government, an institute was opened at Red Deer in 1893, with boys and girls from the North-west and Lake Winnipeg district in attendance.

Alberta Indians, 1924.

A study of the latest (1924) Government Report of the Indian Department reveals some interesting statistics showing the progress the Indian has made since the day he ceased to depend entirely upon hunting. In the pro-

vince of Alberta there are 8,990 Indians, of whom 1,371 are Methodists, 1,355 Anglicans, 5,733 Roman Catholics; the remainder are clinging to their aboriginal beliefs. The average income of each Indian, young and old, is $125.00, in addition to the Government annuity. The principal occupation of many is now stock-raising and farming. On the reserves where this is carried on extensively there are good modern homes and farm buildings. In far Northern Alberta hunting continues to be the chief source of livelihood and the Indians live in tents and tepees the greater part of the year. The steamers on the Peace and Athabaska Rivers and the railroads have deprived them of employment with trading companies.

The conditions under which our mission work is done have changed and while many of the Indians contribute to the mission funds none of the missions in Alberta have become self-supporting. The Methodist Church has now the following five missions:

Morley Mission.

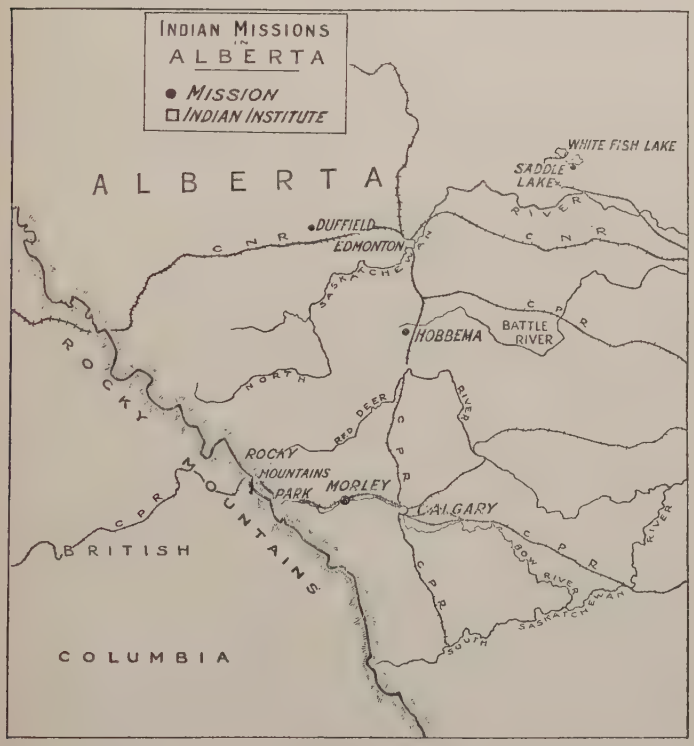
Morley: This mission, established by John McDougall in 1873 among the Stony Indians, is about forty miles west of Calgary. The main line of the Canadian Pacific Railway runs through the reserve, on which the Indians now number about 700. Hunting for several months in the year, and cutting and selling cordwood when at home, are their chief means of livelihood. Although this reserve is in one of the best ranching districts in Alberta, the Indians have never settled down to stock-raising. Their nomadic life makes missionary work among them difficult and day schools unsatisfactory. The McDougall orphanage was closed several years ago, but last year in the small old hospital building a boarding school was opened. It is hoped this will develop into a larger system of education. Other buildings in connection with the mission are a church and a mission house. The missionary has under his care sixty families and the church membership is 224. The sum of $35 was given to missions last year.

Rattle River.

Battle River mission on the Hobbema Reserve in the Wetaskiwin district represents our work in Central

Alberta. On the reserve there is a mission house and a church which also serves as a day school. The population is 350, the church membership 116. Last year they gave $110 for missions.

Duffield mission, formerly known as the White Whale Lake, is only one mile from Duffield station on Duffield.




the Canadian National Railway. There are about 90 Indians in this band; the church membership is sixty-three and the missionary givings last year $50.

Saddle Lake mission is in the Lamont district with the railway twelve miles distant and midway between Saddle Lake and Good Fish Lake. There are about Saddle Lake.

200 Indians under our care, fifty-five of whom are church members. The sum of $30 was given last year for missions.

Good Fish Lake.

Good Fish Lake is a continuation of the work Henry Steinhauer carried on at White Fish Lake, a few miles distant. The Indians at this mission are the most progressive of any in connection with our missions in Alberta. There are 300 for whom our Church is responsible. Here we have a fine, commodious church and a good mission house. A mile away the Government has a schoolhouse and a teacher's residence. There are fifty-nine church members; the missionary givings last year were $85.

Indian Institute, Edmonton.

The Indian Institute, with its large farm, near Edmonton, was opened in 1924 and is a continuation of the Red Deer Institute which had become inadequate for the requirements of the work. The pupils will be drawn from all our missions in Northern Alberta. The Institute provides the same training as the Brandon Institute in Manitoba and the Mount Elgin at Muncey, Ontario.

Romance of early days gone.

While the work has changed and the romance and adventure of the early days have gone, there is still work to do and consecrated men and women are doing it. The environment of the Indian has changed, his life has changed, but sin is still sin and the remedy is the same to-day as yesterday.

## Chapter IX

# INDIAN MISSIONS IN THE CANADIAN WEST

(CONTINUED)

When George McDougall left Norway House, in 1863, to re-establish the work in Saskatchewan, he was chairman of the Hudson Bay District, which included Norway House and Oxford House near Lake Winnipeg, Edmonton, and Rocky Mountain House. That the district was "a land that was very far off" to the people of Upper and Lower Canada is evident from the fact that it was one of the three "Foreign Mission Districts" of the Wesleyan Methodist Church in Canada. The Hudson Bay District, 1863.

Charles Stringfellow, who had been seven years at Oxford House, took McDougall's place at Norway House, and John Sinclair, a native who had been trained under James Evans, went to Oxford House. Stringfellow has the honour of recording, in 1866, the first gift to missions from Norway House. With one hundred and seventy members, $24.06 was given to the mission funds.

In 1868 two districts were formed out of the Hudson Bay District. The western section became the "Foreign District of Saskatchewan" with four mission stations and George McDougall chairman. Red River (Fort Garry and vicinity), Norway House and Oxford House missions became "The Red River District," also a "Foreign District," with the Rev. George Young, chairman, stationed at Fort Garry. First Missionary to white settlers in West.

When Egerton Ryerson Young arrived at Norway House on July 29th, 1868, after a long and tedious journey from Hamilton, Ontario, which he left May 11th, Mr. Stringfellow, who had spent eleven years in Lake Winnipeg district, left with his family for Ontario. Mr. Young reports Norway House as "a Christian village in pagan surroundings." He immediately began holding Egerton Young, 1868. Norway House, 1868.

Sunday services in the Hudson's Bay fort, where the factor had a room fitted up as a chapel. All the officials of the Company, and about fifty others who understood English, attended. The Missionary Secretary, the Rev. Enoch Wood, had asked Mr. Young to visit Oxford House as soon as he could. This he did in September, a few weeks after reaching the field, making the journey of two hundred miles by canoe, in six days. The mission was a surprise: several comfortable homes had been built by the Indians during the year; potatoes, turnips, cabbages, etc., equalled any the missionary had seen anywhere in the best parts of Canada; Mr. Sinclair expected to have over two hundred bushels of potatoes. The mission house was well built, but the church was so badly in need of repair that it was in danger of collapsing. A company of Indians, having heard that a missionary had gone to Oxford House, travelled a long distance and camped on one of the headlands of the lake awaiting his return. Mr. Young gladly stopped off at their camp and after he had preached through an interpreter, an old man of the company, as he asked for some one to teach his people said, "One hundred families stretch out their hands." When Mr. Young told him that he would send to Toronto for help, the old man replied, "Ah! I have asked other missionaries and they have said the same thing, but no one has come and our hearts have melted with long waiting." The whole North Land was calling for missionaries and the Church could not meet the need.

Egerton Young's field.

Mr. Young's field was an extensive one, for in addition to the work at Norway House he tried to respond to the many calls which came to him from camps as far distant as the shores of Hudson Bay. With the aid of volunteer natives—class-leaders, local preachers, and men whose Christian experience made them eloquent—he travelled throughout the long stretch of country to the east of Lake Winnipeg and as far north as Nelson House, six days away—the first missionary to visit the Nelson House Indians.

While our missionary force in the district was Egerton Young and John Sinclair, the native preacher, it must not be forgotten that for over two hundred years the Indians had been more or less in contact with the Hudson's Bay Company's employees, and that some of these regularly conducted services for the employees at the forts.

Chief Berens visits Norway House.

A noted visitor to Norway House was Chief Berens, of Berens River, who came to prove for himself the truth of what he had heard from his people. He returned home satisfied, and to tell his people of a Heavenly Father's love, the superstitions of paganism gone forever. Another visitor was a woman who walked two hundred and fifty miles to ask the "praying man" more about Jesus, of whom she had heard. She was baptized before she left for her home. A young couple brought their baby two hundred miles to have it baptized. Again and again deputations which came from far-distant camps with requests for missionaries, received Christian teaching while they remained at Norway House, and carried back to their people the story of God's love.

Norway House Indians help Saskatchewan sufferers.

In 1870 news came to Mr. Young of the starving condition of the people in the Saskatchewan district, and of the awful epidemic of smallpox. The Indians, as well as the missionary and his family, at Norway House, knew what it meant to be almost without food and to share what they had while all suffered. What could be done for the Saskatchewan people?—the hunt a failure, fish scarce, and thousands dying of smallpox. The missionary suggested sending help. A meeting was called and the plan of sending food from Norway House was talked over. Who would volunteer to go? Everyone dreaded the smallpox; but would Christian Indians allow others to starve? It was a testing time and the Indians stood the test. One hundred and sixty were chosen from among the volunteers. Twenty of the largest freighters, packed to capacity, each manned by eight men, left Norway House with instructions not to

land, but to keep in the middle of the river when unloading supplies. Through the generosity of the Hudson's Bay Company, added to what the people gave and the bravery of the Indians, relief reached the Saskatchewan sufferers. After ten weeks the brigade returned to Norway House and reported all well excepting Samuel Papanakis, who had not only commanded the relief expedition, but had organized the volunteers. The strain proved too much for his strength. He gave his life that others might live.

Egerton Young's campaign in East.

After five years Egerton Young returned east and throughout Ontario and Quebec told in his own graphic way of the work in Lake Winnipeg district. His special appeal was for funds for the new mission at Berens River and for repairing the mission buildings which had been erected at Oxford House and Norway House by the British Wesleyans. Returning to the field he opened Berens River mission on the east side of Lake Winnipeg, about midway between the mouth of the Red River and Norway House. When the Rev. John Ryerson visited the mission in 1854, he strongly recommended that work be opened at Berens River. Almost twenty years later (1872) his recommendation was carried out. Mr. Young was disappointed that the Indians who migrated from Norway House did not settle at Berens River instead of going farther south. Timothy Bear, a native leader from Norway House, carried on the work for a year, until, in 1873, Mr. Young arrived to take charge.

Egerton Young leaves work, 1875.

In 1875 Mrs. Young's health compelled Mr. Young to return to the pastorate in Ontario. During the six years he spent on the field he succeeded in obtaining an intimate knowledge of the life and customs of the Indians of the Lake Winnipeg district and in gathering folk-lore, stories and incidents of the work, to which he added his own experiences and used all in making the work known through lectures and his popular stories of the North Land.

Nelson House mission was opened in 1874 by the Rev. J. Semmens. Beginning the work in this far northern field, almost seven hundred miles north of Winnipeg and three hundred miles by boat route north of Norway House, demanded heroic sacrifice and physical endurance. The following extracts are taken from Mr. Semmens' report, published in the Annual Report of the Missionary Society, 1873-1874:

Nelson House mission begins, 1874.

"From Norway House we resumed our journey in a bark canoe, and then began a series of experiences wholly new to me and wilder and more dangerous than anything I had seen previously. We crossed heaving lakes and rippling ponds. We paddled our way along small creeks and over mighty rivers, and ran wild, rushing, foaming, whirling rapids. We made short portages around mighty, roaring falls, and long portages across pathless forests—from lake to lake or river to river. We climbed high hills, carrying our earthly possessions upon our backs, and waded through deep swamps, sinking beneath our burdens. We had good food and poor—little and much—sometimes clean and sometimes not remarkably so. We were caught in windstorms, rainstorms, snowstorms and thunderstorms. We slept on the grass, on moss, on the rocks and underneath the trees. We were in dangers manifold, seen and unseen, on land and water. We suffered from weariness and sleeplessness, sandflies and mosquitoes. Thirteen days of this brought us in sight of the trading post known as Nelson River. Here are four houses, the property of the Hon. Hudson's Bay Company, the only civilized habitations, I suppose, within a circuit of three hundred miles. Here I found Mr. Alex Sinclair, the gentleman in charge of the post, who bade me welcome and made me comfortable in his own quarters. This gentleman is my only companion, and ten days of travel would hardly take me to my nearest neighbour.

. . . . .

"The Indians are gathering and I meet them from time to time. They are a peculiar race of mortals—sad

looking specimens of humanity—poor, neglected, ignorant, heathens. Among themselves they are suspecting, dishonest, revengeful. In their habits they are filthy, and in their dealings brutal. They are slaves of debasing superstitions, worshippers of inanimate deities, believers in tokens and charms. They are conjurers, medicine-men, gamblers, poisoners. The majority of them are bigamists, and treat their wives as slaves or dogs. They have no marriage system, hence the slaves often change hands. In a word, they have no moral law, and every one does that which is right in his own eyes, and the consequence is the country is corrupt before God and full of violence. To such a people, to such a country, has your missionary come, distrusting his own power to bring about any good change, but firmly believing in the enlightening, the emancipating, the transforming, the saving power of the Grace of God."

Nelson House missionary faced starvation.

During the year the missionary faced starvation and was without furniture or cooking utensils on account of the non-arrival of supplies, including hardware, which had been ordered the year before. An officer of the Hudson's Bay Company forwarded a little salt beef and some flour. This provided food for the missionary as he travelled to Norway House, where he obtained 500 pounds of supplies.

Berens River.

In 1876 Mr. Semmens left Nelson House to take charge of the new mission at Berens River. Mr. Ruttan, of Norway House, took charge of Nelson House until the native assistant who had been appointed to the work arrived. In 1880 Nelson House returned a membership of forty-two, and gave $243.33 to the missionary fund. Miracles? Yes—forty-two of them, plus the missionary givings.

S. D. Gaudin goes to Nelson House, 1891.

For many years the work at Nelson House was carried on by native assistants and visited by the missionary resident at Norway House. In 1891 the Rev. S. D. Gaudin left Norway Nouse, where he had charge of the school, and began his fifteen years of service at this outpost. For four years he carried on the work alone;

then Mrs. Gaudin came, a bride, and the only trained nurse in all the country north of Winnipeg. As there was not a doctor throughout this district, she soon found her own particular mission field extended several hundred miles, for the Indians were not long in discovering what her skillful and unselfish services meant in time of sickness. For eleven years, in the isolation of that North Land, Mrs. Gaudin did not see the face of a white woman, but, with her husband, saw lives transformed, the old days of paganism becoming a fading memory and the people giving liberally to missions.

The missionary's baby adopted by the Chief.

The strong ties of friendship between these missionaries and their people were strengthened when the first baby came to the mission house. A few hours after her arrival the chief sent runners to tell the good news to the Indians who were at their hunting camps. Then he, with his councillors, went to the mission house and demanded the baby. "Dare I trust her to them?" was the thought of the mother. There was no time to debate the question. The baby was taken by her father to the Chief, who took her in his arms; then, after a peep at her, began the ceremony of adoption, and the first white baby born at Nelson House became a member of the tribe, with the status of a daughter of the chief. To her father and mother were extended the same protection and sworn friendship that the ceremony had bestowed upon the baby during the few minutes she was in the Chief's arms. After each councillor had taken a peep, as their Chief had done, the baby, returned to her mother, slept all unconscious of the honour that had been bestowed upon her and of the significance of her new relationship. To ensure quietness and protection for both mother and baby, the Chief placed a guard over the mission house for ten days. Could congratulations and kindness have been more courteously expressed? Were these the same Indians of whom Mr. Semmens wrote? How the Gospel transforms!

While mission stations were opened and camps visited, the work was much the same everywhere—preaching

and teaching, building mission houses, churches and schools, breaking down superstition and heathen practices, establishing the sacredness of marriage, helping in house building and home-making, besides doing many things apart from the regular programme.

Steam navigation on Lake Winnipeg, 1875.

In 1875 the Hudson's Bay Company introduced steam navigation on Lake Winnipeg, and changed the route of traffic for their inland trade from York Factory to Winnipeg. The first steamer arrived at Norway House in September, 1875, having on board a distinguished passenger, the Hon. Alexander Morris, Lieutenant-Governor of Manitoba and the North-west Territory. His visit was in response to an appeal from the missionaries regarding the pressing need of two hundred or more Norway House Indians, thrown out of employment when the York Factory route was discontinued.

Indians compelled to migrate.

About thirty families, with at least sixty children of school age, moved to the Grassy Narrows on Lake Winnipeg, but as this location had already been granted to Icelanders by the Government, the Indians could not remain permanently. A reserve was opened at Fisher River, chosen as the most desirable spot on Lake Winnipeg by a deputation of Indians from Norway House, who reported that there was plenty of lumber for building, a good farming country, a climate warmer and summers longer than at Norway House, an abundance of fish and game, and good hunting grounds—"It was so good they could not tell how good it was." As a result of this glowing report the Indians moved from Grassy Narrows and about four hundred Indians, to whom Fisher River became a promised land, left Norway House. Many of these were Christians, while all had been more or less under the influence of the mission. Fisher River became another Christian centre. The number of families to be settled on the reserve was limited to ninety, and the emigration from Norway House had to take place during the three years following 1875, after which no more would be admitted to the reserve. In writing of the opening, Mr. Semmens, who had taken Mr. Young's

place at Berens River and under whom Fisher River became an out-station, pays tribute to the Government and the Lieutenant-Governor for their promptness in responding to the request of the missionaries for help for the people.

The lessened importance of Norway House.

Norway House, from being the most important centre of the Hudson's Bay Company's business, now became a mere trading post with two or three minor branches, and instead of from sixty to eighty white men being employed, a few Indians were able to meet all the requirements of the post. In consequence of this great change, Norway House missionaries could no longer send the Gospel to the outposts, as they had done when the Indians freighted supplies north, south and west.

Chief Berens' protest.

In 1876 we find the Rev. A. W. Ross at Berens River, where steady progress had been made notwithstanding the prediction that nothing could be done with the Saulteaux (Soto), the Indians of the reserve. From this point he visited Fisher River about four times a year, where later it became necessary for the missionary to live. This left Berens River unsupplied. Chief Berens, who strenuously opposed the change, walked all the way to Winnipeg to beg the Chairman of the District to send a missionary to his people, as he was afraid they would go back to their old pagan customs.

From 1888 to 1893 the Rev. W. P. and Mrs. McHaffie, a trained nurse, were the missionaries at Fisher River, where their self-sacrificing and untiring efforts laid a foundation upon which others have successfully built.

Native workers.

For several years the number of missions in the district remained the same. This does not indicate, however, that there was no progress. Outposts were visited, volunteer workers and native assistants encouraged and their work supervised. Comparing conditions when James Evans began work at Norway House in 1840, with conditions to-day, we are able to measure the results of his work carried on through the years by ordained missionaries and native assistants. Outstanding among the Indians are John Sinclair—translator, teacher

and preacher. Edward Papanakis, whose father had been brought out of paganism by James Evans, was converted under Egerton Ryerson Young. He taught school and gave invaluable service in opening up new centres of work for many years before he was ordained. His native eloquence, the earnestness of his message and the life he lived, won many of his people to accept Christ. The Rev. E. R. Steinhauer, whose father was an associate of James Evans, has served in Alberta, in Lake Winnipeg district, and is now in charge of an important mission in Ontario. The Rev. Fred Apategum, another fine type of evangelistic worker, after twenty-four years of efficient service, died in 1919.

Edward Papanakis.

E. R. Steinhauer.

Fred Apategum.

Sandy Hart lived at Nelson House. When about fourteen he had been hurt by the bursting of a gun and as there was no doctor the bones were not set nor the wound properly dressed. His father, the Chief, decided the best thing to do was to despatch his boy to the Happy Hunting Grounds. The boy was suffering; he would be out of pain, he would cease to be an expense—so reasoned the proud Chief at Nelson House on the Burnt Wood River. Egerton Ryerson Young visited Nelson House about this time and, hearing of the Chief's intention, volunteered to take the boy into his own home at Norway House, educate him and help him regain his health. The Chief made no objection, and while he saw no advantage in the education offered, he was glad to escape the responsibility of either killing or caring for the boy. In the missionary's home at first he longed for the old life, old pleasures and old friends, but as he studied he became more contented. When the great peace that passeth all understanding came into his heart, to prepare himself so that he might become a teacher to his own people was his one desire. When the first resident missionary went to Nelson House, Sandy returned with him as his assistant. He taught the Nelson House Indians to pray, to read the Cree Syllabic; became schoolmaster, and early and late taught either the children or their parents. Through the years he was the faithful helper of the

Sandy Hart of Nelson House.

missionaries as they led the people out of paganism. Another man must be mentioned in connection with Nelson House—William Isbister, whose father was a Scotchman and mother a native at Norway House. He was educated in the Red River district, and upon leaving school entered the employment of the Hudson's Bay Company. When Mr. Semmens and Sandy Hart arrived at Nelson House, Mr. Isbister gave them a cordial welcome. He was a good singer and a very competent interpreter, but while the missionary found him invaluable as an interpreter, his Sunday duties and his week-day life were so out of harmony that his influence was a hindrance to the work. During the first year while in close association with the missionary, he became a changed man. Out of his heart he led the singing, and as he interpreted he made the message his own. His life now accorded with his earnest words, and his influence was felt from fort to wigwam. During the absence of the missionary he conducted the Sunday services, visited the sick and gathered the children into Sunday school.

William Isbister.

The volunteer service of the Indians as teachers and class-leaders has been a permanent asset. The progress of the work has been greater than could reasonably have been expected, considering the few missionaries on the field at any one time, and that the missionary funds were often distressingly inadequate to the requirements of the work.

Does the Church know of the abomination of heathenism from which the Indians themselves ask to be freed? Why do not the people of our Church in older Canada help us? Are the people willing the Indians should suffer almost to the point of starvation, both physically and spiritually? Do they know the extent of the task they have entrusted to us as their representatives? These were questions that the missionaries must have asked themselves over and over again, for Lake Winnipeg district, from the days of Evans and Steinhauer, has never failed to provide almost overwhelming opportunities for self sacrifice on the part of the missionaries, who,

Does the Church know?

in leading the Indians out of paganism, began the long process of helping them live the teachings they accepted. This process still continues.

Brandon Institute opened, 1895.

The missionaries realized that the permanency of the work depended upon the training of the children. As fishing and hunting were the chief means of livelihood the people were obliged to spend several months of the year away from home, making successful day schools impossible. To meet the need, a residential school for boys and girls of Lake Winnipeg district was opened in 1895, at Brandon, Manitoba, with the Rev. J. Semmens as its first principal. In 1899 the Rev. Thompson Ferrier, the present principal, took charge of the school, which provides, in addition to the public-school course, training for the boys in all departments of farm work and for the girls practical instruction in the essentials of good housekeeping. The Brandon Indian Institute is justly proud of its fine farm, where up-to-date methods produce results, of its good stock, of its splendid buildings and equipment, of the boys who have gone out of the school competent to manage farms of their own, and of the girls well trained as housekeepers.

Boarding school at Norway House, 1900.

To some of the Indians at Norway House and farther north, Brandon Institute seemed a long distance away, and while they were willing to have their children educated, they asked why they must go to Brandon, especially as there were no extensive farm lands in many parts of Lake Winnipeg district. Again the need of the Indians was met, when, in 1900, a boarding school was opened at Norway House, of which the Rev. J. A. Lousley for many years was principal. In 1913 this school was burned. The Government immediately built a fine three-storey frame building, in which ninety-six children can be accommodated. The boys are taught farming, gardening, taking care of stock, electric wiring, managing steam and electric engines, plumbing and cobbling; the girls are taught gardening, housework, sewing, etc. This school has proved to be a great blessing to both parents and children.

Appreciation of Government hospital at Norway House.

For many years Mrs. Gaudin, with her nurse's training and wide experience, represented the only medical help throughout the extensive district. About fifteen years ago the Government opened a hospital at Norway House and provided a doctor and a nurse. This institution, was destroyed by fire in January, 1922, and rebuilt by the Department of Indian Affairs during the summer of 1924. The new hospital is a modern up-to-date building. As it serves our Methodist community we use it as a valuable part of our equipment for missionary service.

Indians in Lake Winnipeg district.

The Rev. Arthur Barner, our Superintendent of Indian Evangelism, estimates that there are now about 3,000 Indians throughout the district under the care of the Methodist Church, of whom 1,514 are church members. While the Government Report shows 1,370 pagan Indians in Manitoba, there are few, if any, in our mission district who now admit that they are pagan, or retain their aboriginal beliefs, although many, as in other communities, are only nominal Christians.

Fisher River and Rev. Fred Stevens.

The mission stations, with the exception of Fisher River and Nelson House, are all east or north-east of Lake Winnipeg. Most of the travelling is still done by canoe in summer and by dog train in winter. A railway is now within twenty-seven miles of Fisher River, from which point the journey is completed by stage. The missionary in charge commends the training the girls and boys receive at Brandon Institute, the results of which are seen in the homes, the gardens, business transactions and in their general efficiency above those who have remained on the reserve. The population of Fisher River is about 400. The Rev. F. G. Stevens, through long years of efficient service, has made Fisher River a mission which might serve as a model. While this alone is an evidence of faithful, hard work, when possible he has responded to the calls of the lonely camps and visited isolated centres, work entailing canoe trips of hundreds of miles, tramping over hard portages and for weeks living amid conditions which through his unselfish service he is helping to change.

Berens River. J. W. Niddrie.

Berens River, where there is a population of 290, is a port of call for the Norway House steamers. That the work has been carried on continuously at this station, credit must be given to the class-leaders and native school teachers, as for many years an ordained missionary was not available. The Rev. J. W. Niddrie now has charge of this work and also oversight of Deer Lake, Little Grand Rapids and Pekangecum, which form a group of stations or centres that for some years have been visited from Fisher and Berens Rivers. Although they have never had a resident missionary, they contribute liberally to mission funds. The trip from Berens River entails 600 miles of canoe travelling and over one hundred portages. Deer Lake and Pekangecum are in the extreme north-west of Ontario, near to the borderline of Manitoba. In these three places there are 500 Indians. Conditions are primitive and the people are making a hard fight against superstition.

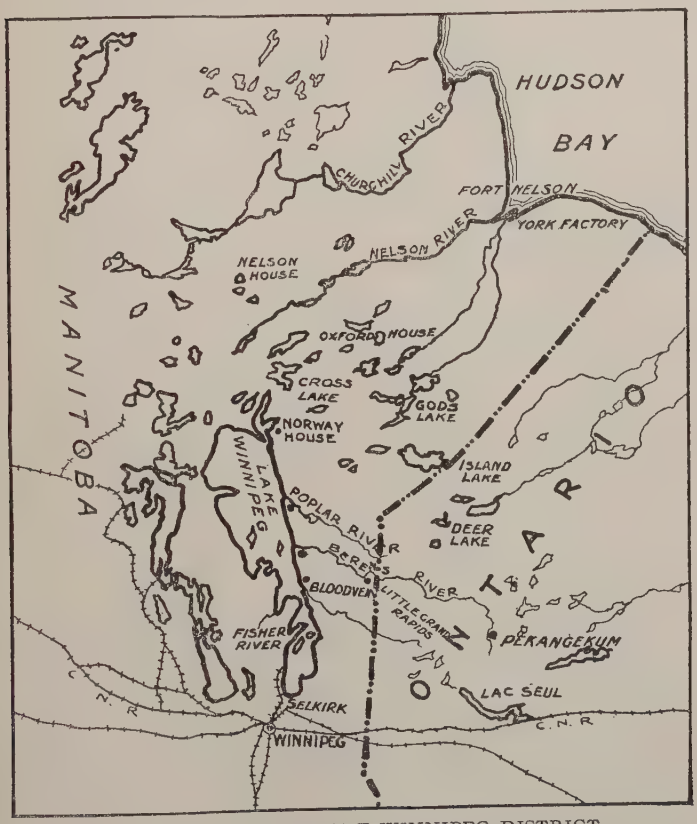
Deer Lake. Pekangecum. Little Grand Rapids.

As early as 1897 the Rev. F. G. Stevens, then stationed at Oxford House, heard of the Crane Indians at Sandy Lake, but it was not until the winter of 1899-1900 that he was able to meet a number of the band at the Hudson's Bay trading post on the Severn River. Some were too weak to journey to the trading post as they were suffering from lack of food; later many died of starvation. In the spring of 1901 Mr. Stevens visited Sandy Lake, the home of the Cranes, who as a tribe then accepted Christianity.

The Suckers' superstition and ignorance.

The Suckers, at this time living north-east of Deer Lake, refused to give up their pagan beliefs and customs. Sowanas, their Chief, was also chief medicine man and conjurer; when there was sickness he was consulted and his advice followed. There was a belief among the Suckers that the delirium of fever, insanity, and the forgetfulness of old age were unmistakable symptoms that the persons so affected were about to become "wodigo," that is, possessed of an evil spirit whose power could destroy whole bands of Indians while the persons possessed became invulnerable. What could be

done but put to death those who might endanger hundreds of lives? To save many, the few were destroyed by Chief Sowanas and his assistant. Without a thought of murder in their hearts, they carried out a time-honoured custom for the safety of their people, but the




INDIAN MISSIONS, LAKE WINNIPEG DISTRICT

law called it murder aud the Royal North-west Mounted Police arrested the two chiefs. Both men were sentenced to be hanged the following January. One hanged himself at Norway House, the other was removed to Stoney Mountain. Mr. Lousley and Mr. Ferris took up his case

with the Minister of Justice, and his sentence was commuted. The following summer they requested his discharge, which was granted, and the man returned to his own people.

The appeal was based on the following: 1. He was tried by a law that was written in a language that neither State nor the Church had taught the people. 2. They were simply carrying out a custom of dealing with the insane or the childishness of old age, and were no more to be classed as murderers than our sheriff. 3. The State or the Church had never taught these people the wrong of taking human life.

The Suckers accept Christianity.

In 1908 the Suckers had "taken treaty" and located at Deer Lake. In 1913 Mr. Stevens again visited them, and listened to their pitiful story. They told him their leaders had been taken away charged with murdering eight persons in six years, and that they now realized how much trouble their pagan beliefs had caused, so had decided to become Christian. Adam Fidler, a son of Sowanas—the old pagan chief and medicine man—had taken a Christian wife from Island Lake, where he had spent a few summers and learned something about Christianity. He now undertook to lead his people. It was almost a case of "the blind leading the blind." They built a church, hoping the missionary would come; they sent canoes to Little Grand Rapids, where they heard a missionary was visiting, but were disappointed; the missionary had gone. They were almost ready to give up in despair, for a "long tent," which stood for pagan practices and beliefs, had been put up alongside the church. The constant booming of the conjurer's drum echoed and re-echoed from the tent, until it seemed to mock the people gathered in the little church. In their deep need the unexpected visit of Mr. Stevens, who had been praying for them, brought great rejoicing and was made an occasion of preaching, prayer and study.

Mr. Stevens' welcome visit.

Adam Fidler in Winnipeg.

The following June Mr. Stevens took Adam Fidler and his nephew, neither of whom had been beyond Berens River, to the Conference held in Winnipeg. Not under-

standing English, all they could do at the Conference was to sing in Cree while others sang in English the hymns with familiar tunes. "Seeing things" proved too much for the Indians; they grew restless and lonely, and Fidler became ill with the confusion and strangeness of everything. After a few days' stay Mr. Stevens put them on the boat for home, promising to visit them the next year. A few years later, when Mr. Barner and Mr. Stevens visited the band, they found all the adults nominal Christians.

Norway House to-day.

At Norway House, where James Evans began work, his name is almost unknown to the Indians to-day, the last man who knew him having died a few years ago at the age of one hundred and fifteen. While Evans may be forgotten, his wonderful Cree Syllabic still carries the Gospel message. In other days Norway House had a population of over 1,000; now it is only about 500. The missionary givings of $750 last year are an indication of the progress the Indians are making. The church, Sunday school, day school and boarding school, with the advantages afforded by the Government hospital, make this one of the best equipped missions in the district. The Rev. S. D. Gaudin, who began his continuous missionary service in this district as teacher at Norway House, thirty years ago, is now the missionary.

Nelson House.

Nelson House, our most northern and at one time our most inaccessible mission, is now eighty-five miles by dog train and 150 miles by water route distant from Mile 137 of the Hudson Bay Railway. Here there are about 480 Indians, of whom 150 are children of school age, and 181 are church members. While the Nelson House Indians gave $500 for missions last year, this is noted as $200 less than the year before. If all Methodism gave as liberally and at the same rate of sacrifice as these Indians, deficits in missionary funds would be unknown and the Mission Board would be able to meet the pressing needs of the work, respond to the calls for equipment and workers, and plan for aggressive expansion. The Rev. W. E. W. Hutty is the missionary at

this station. Our Woman's Missionary Society also has a missionary nurse, working especially with the women and girls. Her mission house is always a shelter for girls, who often need the help she unsparingly gives.

Cross Lake.

Cross Lake is about sixty miles north of Norway House. For sixteen years Mr. and Mrs. Gaudin did heroic work in this hard field. Our constituency is about 260, of whom eighty are members of the Methodist Church. There is a Government school with an enrolment of thirty-two and an average attendance of twelve. These figures are significant of the difficulty of carrying on successful day schools among the nomadic Indians. A fine boarding school, with a capacity of ninety-two resident pupils, is conducted by the Roman Catholic Church. Notwithstanding all the difficulties of the work at Cross Lake, the people gave $123 for missions last year.

Oxford House.

Oxford House, the second mission opened in the district, is 180 miles north-east from Norway House, and is reached by canoe or York boat. The church, school and mission house are all on the north shore of Oxford Lake. The day school teacher is employed by the Government. The population is about 400, the church membership 147, and the missionary givings last year $300. For the past five years the Rev. Levi and Mrs. Atkinson have given self-sacrificing service in making Oxford House a centre of Christian activities.

Poplar River.

At Poplar River, about forty miles north of Berens River, there is a band of 160 Indians who live by hunting and fishing, and are consequently frequently away from home. There is a Government day school, more or less attended. A missionary teacher has charge of the work. Our mission buildings consist of a church and mission house. There are thirty-one church members, and the missionary givings last year were $91, an increase over the previous year of $34.

Island Lake.

Island Lake, almost directly east of Norway House, is reached by a canoe journey of 250 miles and many hard and difficult portages. These Island Lakers, of whom

there are 540, are probably the most primitive in all the district. The people hunt over an extensive territory and know very little of the outside world. The mission house and the church, which also serves as a day school, are the social centre. Most of the people still live in unsanitary conditions in wigwams and tents. The first resident missionary began work here in 1903. There are now 287 church members and the missionary givings last year were $629. The Rev. Roscoe T. and Mrs. Chapin are doing heroic work in this isolated spot.

God's Lake.

God's Lake is the headquarters of a band of 240 Indians who have built a number of comfortable log houses. This mission has been an outstation of Island Lake although it is ninety miles distant. The church membership is 136 and the missionary givings for last year were $280.

A hard mission field.

There is no mission field in Canadian Methodism comparable in hardship and isolation to the Lake Winnipeg district, Transportation is expensive and travel dangerous and exhausting. In getting in supplies the freight rates vary from $1.00 to $17.00 a hundred pounds. The prices at some of the missions inland from the lake ports make the common necessities of life luxuries—flour, $25 a hundred; bacon, $1 a pound; lard, $1 a pound; butter, $1.50 a pound; syrup, $1 a pound, etc. For months at a time, at many of the missions, no mail is received. With these conditions, some of the missionaries face problems other than those of the Indian work, which of itself supplies problems sufficient to keep any missionary busy.

The self-sacrifice of the missionaries.

Of the self-sacrifice of the missionaries comparatively little is known, even by the best supporters of our work. Day by day men and women are giving their lives for the uplift of the Indian as surely as did the Rev. Edward Eves, and the Rev. J. A. McLachlin, whose deaths by drowning deprived the work of missionaries beloved by the Indians and by their fellow-workers. Notwithstanding isolation, hardship and discouragement, the missionaries have been successful in breaking the power

of the superstitions of paganism and in leading many of the Indians into the joy of Christian experience.

The hope of the new day.

This, and much more, has prepared the way for the greater task which now faces the Church, that of upbuilding with the Indians a Christian environment in which the Indians themselves will be the dominating and permanent factor in its maintenance and development, and in which they may find ample scope for the intelligent growth of their spiritual life and opportunity for material progress. The hope of the new day is the boys and girls. Is the Church training them for the share they must take in this task?

## Chapter X

# INDIAN MISSIONS IN QUEBEC

Our missions on the Ottawa River.

In the Province of Quebec we have one mission with two appointments, one at Caughnawaga, where the membership is eighteen, and another at Oka, on the reserve of the same name, on the Ottawa River, in the seigniory of Two Mountains. This reserve has an interesting history. The land, nine miles square (afterwards doubled in area), was secured in 1718 by Sulpicians as trustees for the Indians who were to have possession "until they left or died out." The Indians, chiefly Mohawks brought to Lower Canada by the early French missionaries and settled at Montreal and Sault-au-Recollect, were moved to this delightful spot.

Oka famous.

The famous Trappist monastery, with its silent brotherhood of white-robed monks, the assertion by the Indians of their right to the land and the long and bitter struggle with the monks for its possession, have brought Oka into the history of our country.

The Testament and the secretary.

In travelling the Indians had met with others of their nation from Ontario, who gave them copies of the New Testament in Mohawk. These the Oka Indians gladly brought home and distributed among their friends; but the priest forbade the Indians to read them, gathered up the books and threw them into a box in his office. The secretary employed by the Seminary of St. Sulpice and the parish priest was Joseph Onesakenarat, an educated Indian who was born in 1845, a few miles from Oka. As his parents were devout Roman Catholics he had been carefully trained in their faith. Being bright and attractive, one of the priests, discovering his native ability, sent him to school and later to college in Montreal to be trained for the priesthood. In his position he had constant opportunity of meeting the Indians and becoming familiar with their lives. He was also brought into

close contact with the authorities of the Roman Catholic Church, but Joseph did not forget that he belonged to a proud race and that his loyalty was first to his own people.

The box of Testaments in his office attracted the attention of the young scholar; he took one out and began reading. He thought what he read was so good that he re-distributed every book among his people. As he continued to read, he found new truths and his faith in the doctrinal teachings of his Church lessened. At last he felt compelled to leave the Roman Catholic Church and his position as a secretary of the Sulpicians must be given up, for he could no longer give his heart to their work.

Joseph Onesakenarat elected Chief.

While still secretary his people had asked him if he would accept the position of Chief if elected to the office. Although willing to serve, he could not accept office without the consent of the priests, who at first objected, but later, to please the Indians, gave their consent, at the same time urging Joseph not to interfere in the dispute nor appeal to the Government regarding the land question. When, in 1868, he was elected one of the chiefs, almost the first thing he did was to consult the Superintendent of Indian Affairs regarding the ownership of the land. The encouragement he received led to a deputation of four chiefs waiting upon the Superintendent, who assured them that justice would be done. This was the beginning of open disagreement between the Indians and the Seminary.

The land question. Xavier Rivet, first missionary, 1869.

As the Indians were in need of advice in their difficulties, a deputation was sent to Montreal to secure assistance in establishing their claims. They were recommended to consult Mr. J. A. Mathewson, a prominent Methodist layman and a staunch supporter of the mission at Caughnawaga. In response to the deputation, Mr. Mathewson was instrumental in having the Rev. Xavier Rivet sent to Oka in 1869, the first Methodist missionary. Although Mr. Rivet spent only one year at Oka, he succeeded in building a church and establishing

a permanent place of worship. At first services were held in a house purchased from an Indian—this little building also served as a schoolhouse—but in a few months it became too small and a church was built.

Armand Parent.

The second missionary was the Rev. Armand Parent, who for some years had been a pastor in the French work. At the end of the year when he returned to the French work, he reported a membership at Oka of 110. The Rev. Abraham Sickles, a native of the Oneida tribe, succeeded Mr. Parent. During the three years of Mr. Sickles' ministry his work brought great blessing to the Indians, and the membership increased to 209. Mr. Parent returned to Oka in 1874, with Chief Joseph as his assistant. After two years at Oka, Chief Joseph was transferred to the work at Caughnawaga, where he spent four years. He was ordained in 1880, at the Montreal Conference.

The migration to Muskoka, 1881.

The story of the persecution, turmoil and strife at Oka need not be told, but owing to the distressing conditions many of the Protestants moved to Muskoka, Ontario, in 1881, where the Government set apart a reserve for them in Gibson township. These Indians were reported as of high Christian character and excellent social qualities. Thirty-nine partook of the Lord's Supper at the first Sacramental service held on the reserve.

Chief Joseph in prison.

While this emigration seemed for a time to end the strife which had been so bitter, the Protestant Indians remaining at Oka continued to claim their right to the land. Again trouble began, and many suffered. Chief Joseph was put in jail eight times. He said the only thing of which he and his fellow-prisoners were guilty was that they informed the priests that the Iroquois no longer wished to receive instruction from them. Many of the Indians had lost faith in those who one time had been their spiritual advisers and had broken away from the Sulpicians.

Chief Joseph's translation.

During his imprisonments Chief Joseph, who had become a great scholar with a remarkable command of Iroquois, French and English, translated from French

into Iroquois (similar to the Mohawk used in Ontario) a large number of hymns, the four Gospels, the Acts, the First Epistle to the Corinthians, and hoped to finish the New Testament by June, 1881. Of his translations the Upper Canada Bible Society, in its report of 1880, states: "The Directors have ascertained that there are several thousand of this tribe in Ontario and Quebec, and that Onesakenarat (Chief Joseph) of Oka, the translator, is competent to give a good, useful version to his people." Sir Daniel Wilson, in a paper on "The Huron-Iroquois." referring to the work of translation, said of Chief Joseph, "His translations must be accepted as the work of an educated Iroquois. A comparison between his translation and the old Mohawk prayer book is full of interest." In February, 1881, this great scholar and greater Christian died, with his hope for his people unfulfilled and the completion of his New Testament translation unrealized.

Oka mission and Bible reading.

Oka Mission is chiefly the result of Bible reading. Chief Sahanatien, when a young man, studying for the priesthood, came into possession of some Bibles which had been taken away from the lumbermen after they returned home from work in the shanties. He became an eager and interested reader of the forbidden book, and its teachings finally led him away from the Church of Rome. He fearlessly faced what he believed to be right. He suffered for the sake of the Truth which made him free. His first of many imprisonments was for reading the Bible. His strength of character, mental alertness, and sympathy with his people, made him a leader, and when he left the Roman Church fifty families followed him. For fifty-four years he was a faithful member of the Methodist Church and an influence for good wherever he went. During the last few years of his life he lived in Muskoka. While on a visit to Oka, where some of his fellow-workers of the pioneer days still live, he died at the home of his grand-daughter, in September, 1922.

The Rev. J. Dorion, who was the missionary from 1879-1886, tried to persuade the Indians remaining at Oka to join those who had found new homes on the Gib-

son reserve, but as the Iroquois were not naturally rovers, many refused to leave their little homes, and the mission continued.

Rev. J. J. Oke's success at Oka.

The Rev. J. J. Oke spent from 1894-99 at Oka and is now in the ninth year of his second term.

The only Protestants at Oka are Indians, and they find it hard to make a living on their little farms, while employment on the reserve or in the neighbourhood is difficult to obtain. These conditions force many to work away from home for a part of the year. There are about 450 Indians under the care of the Methodist Church, at two centres—one in Oka village and the other in the country—and at each there is a church and a school. The church membership is 117. Last year, although $105 was given to missions and $405 for current expenses and other funds, their greatest contribution was not in money—one of their young people went as a missionary to the Indians at Kitamaat, B.C., and four others volunteered for Christian service. The Ladies' Aid is an important support in every department of the work. Some of the children attend industrial institutes; the Indians themselves support several of these children. In the Province of Quebec there are 13,191 Indians, who are classified in the Government Report (1924): Methodists, 441; Anglicans, 101; Presbyterians, 6; Roman Catholics, 9,067; other Christian beliefs, 20. Of the remaining thousands no record is given. On the Oka reserve there still are pagans who wish to live as their fathers did before the white men came, independent of both Church and Government.

The Indians of Quebec.

On Cornwall Island, Ontario, opposite the town of Cornwall, we have a small mission of twelve families. Here there is no regular missionary and the work is under the care of the minister at Moulinette.

While the work may seem monotonous and progress apparently slow, those closest to its difficulties know how much has been accomplished through the years for the Oka Indians.

## Chapter XI

# THE BEGINNING OF INDIAN MISSIONS IN BRITISH COLUMBIA

"Mackenzie's Travels" and Dr. Wood's action.

When Alexander Mackenzie, the first white man to cross the Canadian Rockies, reached the Pacific Coast through Bella Coola, he painted on a rock, in large red letters,

*"Alexander Mackenzie,*
*From Canada by land,*
*22nd July, 1793."*

He published, in 1801, a graphic account of his long and hazardous journey from Fort Chipewyan, on Lake Athabaska, to the Pacific Coast. A copy of the book was given by Lady Franklin to Captain Sutherland, of Hamilton, who having in early life spent some time in the northern seas, became deeply interested in the Indians as he saw their appalling need. He gave his copy of "Mackenzie's Travels" to Dr. Enoch Wood, the General Secretary of Missions, who, while fascinated with the story of the country, felt the conditions described as existing among the Indians were almost unbelievable. Captain Sutherland called his attention to the fact that nothing had been done to improve conditions since the book was written, over fifty years before. Dr. Wood was so strongly impressed that immediate action should be taken, that he began correspondence with the Wesleyan Methodist Missionary Society, in England, urging the opening of a mission to the Indians of the Pacific Coast.

Twelve volunteers for British Columbia.

Before any plan was decided upon, the country was taken over from the Hudson's Bay Company, and the colonies of Vancouver Island and British Columbia were formed by the British Government; these united later and became the Province of British Columbia. Upon

the formation of the colonies, the Wesleyan Methodist Church in Canada decided to open a mission, for thousands of prospectors, miners, and settlers were pouring into the country to share in the riches of the newly discovered "gold diggings." Twelve ministers volunteered for the work. The Rev. Ephraim Evans, D.D., brother of James Evans, the inventor of the Cree Syllabic; the Rev. Edward White, the father of Dr. J. H. White for many years Superintendent of Missions in British Columbia; the Rev. Ebenezer Robson, and the Rev. Arthur Browning, were chosen from among the volunteers to open the mission. They arrived in British Columbia on February 10th, 1859. Dr. Wood's correspondence with the British Wesleyans resulted in their generous gift of £500 for the new work.

Mr. Robson begins work among the Indians in Fraser Valley.

In British Columbia, as in old Ontario, work among the Indians was begun by missionaries to the white settlers. Mr. Robson's first mission field was Hope and Yale—mining centres up the Fraser about one hundred miles from its mouth. At Hope, which he made the centre of his work, he found about 400 Flathead Indians (so called from their custom of flattening their heads from the tip of the nose to the crown), and was so distressed at their condition that he determined to do something for them. He fitted up the best room in the little parsonage as a schoolroom, and, with the help of his bride, "tried to teach the rudiments of English and tell the Indians about God and His Son, Jesus Christ." A few children attended the school, and while Mr. Robson felt it was rather a feeble beginning, the immediate result was the friendliness of the Indians and the opening of Canadian Methodist mission work among the Indians of British Columbia.

The beginning at Nanaimo.

The next year Mr. Robson moved to Nanaimo to work among the coal miners from England. Here again he found many Flatheads and conditions similar to those which had compelled him to begin work at Hope. While his work among the miners and settlers was enough to tax his strength, he again determined to do something

for the Indians—for what but the Gospel could save them from the debauching influences of whiskey traders, unprincipled rogues gathered from all the world, and hardened adventurers regardless of the value of life? In addition to the influences coming from outside, the Indians were steeped in ignorance and pagan superstition. Mr. Robson called a meeting of the Chiefs at Nanaimo, and with their approval fitted up a large shed at the rear of the parsonage in which he began a school, with twenty children, and preached to the Indians every Sunday. Next year a chapel was built close to the Indian quarters —the first Indian church in connection with British Columbia Methodism.

Lewis and Clarke reach Pacific Coast, 1804-6.

In 1804-06 Lewis and Clarke, fearless and successful explorers, left the trading post of St. Louis, travelled over the mountains and down the Columbia River to the coast, into the country of the Chinooks and the Cayuse branches of the great Flathead family. It was evident, from stories told by the old chiefs, that Clarke had in some way impressed the Indians that he was in possession of a power unknown to them.

The Indians and the "Book of Heaven."

The Indians of the Columbia River, in their councils, on the trail, as they journeyed along the trade routes, and at the fishing camps, discussed the strange stories the trappers told of a Book about God and immortality, and of the presence and power of a Great Spirit. What was the power? Did the Book make the white man wise? If it were good for the white man, was it not good also for the Indian? Where could the Book be obtained? These questions were talked over and over until, in 1832, a council meeting was held at which four chiefs were chosen to go in search of "The Book of Heaven," which the Indians decided they could do without no longer, if the stories the trappers and the old people told were true.

An expedition in search of "The Book."

An old chief who remembered having met Clarke, and three stalwart young chiefs, were commissioned to find the Book and bring its "strong words" back to the great Flathead people. Over mountain and plain the

four chiefs travelled, until they reached St. Louis, still a trading post and gathering place for Indians, trappers and traders. Surely here they would find the treasure that would bring to their people wisdom and power! They sought out General Clarke, who had been in their hunting grounds near the western ocean, but in this Roman Catholic outpost no trace of the Book, nor any one who could satisfy them in regard to it, could be found. Though bitterly disappointed, they stayed for a time at the trading post, hoping to take back "good words about the Great Spirit." While they waited two of their little company died, and the other two chiefs, sad at heart, decided to return home over the long trail of many moons. General Clarke gave them a ceremonial farewell, but the Indians who came a thousand miles for a Book, notwithstanding the kindness shown them, felt they had failed—two of their number were dead and they had no message to take back to their people. Of the two chiefs who left St. Louis, only one lived to tell the pitiful story of the failure of the journey and of the braves who would never return.

Failure, "no Book."

The pathetic and appealing story was published by Dr. Fisk in the *Christian Advocate*. Dr. Nathan Bangs, one-time missionary in Canada, also became a champion of these Pacific Coast Indians, with the result that the Missionary Society of the Methodist Episcopal Church of the United States decided to establish "a mission among the Indians west of the Rocky Mountains." "Who will go?" was asked. "I know but one man—Jason Lee," was the reply of Dr. Fisk, Dr. Bangs' associate. Jason Lee, six feet three, a splendid type of manhood, was a Canadian, born in Stanstead, Quebec, just the kind of man needed for opening a mission among primitive people. He met every requirement of the Mission Board. Lee, his nephew, Daniel Lee, and two laymen, with an escort of sixty armed men, made up the party which in 1834 mounted their horses and followed the Oregon trail, the first missionaries to the Indians of the Pacific Coast. Jason Lee was a preacher who

The result of the search.

Jason Lee first missionary to the Indians on Pacific Coast.

possessed the power the Indians had sought, and God used him in the conversion of both whites and Indians. Among the converts was the wife of Dr. John McLaughlin, Chief Factor of the Hudson's Bay Company. The Gospel transformed the Indians west of the Rockies, as well as in Upper Canada, where Dr. Bangs had witnessed the wonderful work among them. In speaking to Jason Lee, Dr. McLaughlin said, "Before you came into the country we could not send a boat past the Dalles without an armed guard of sixty men; now we go up singly and no one robs us."

The revival of 1839-41.

In 1839-41 a great tide of revival swept across the United States, reaching the pagan tribes on the Pacific, especially the Chinooks of the Columbia river, under Jason Lee. The news of the revival was carried along the trade routes of the Hudson's Bay Company—up through the Okanagan valley, to the upper waters of the Fraser, and away across the mountains through the land of the Crees to the shores of the Hudson Bay.

The Ankonemums of the Flathead tribe.

The Ankonemums, among whom Mr. Robson began work at Hope, were a part of the Flathead family, every branch of which seemed to have a language of its own—some branches boasted of several dialects; but all understood the Chinook or trade jargon. These Salish, or Flathead, Indians were found in the district now known as Northern Oregon, Washington and Southern British Columbia. The Ankonemum branch lived in the Fraser Valley as far inland as Yale; around the shores of Puget Sound as far as Olympia, and southward to the Columbia River; on the south-west coast of Vancouver Island; and on the shores of the Strait of Georgia.

There must have been something of the same longing in the hearts of the Indians Mr. Robson gathered to listen to the Gospel as there was in the hearts of the Flatheads whose representatives had long ago so earnestly sought something better than they knew.

The condition of Indians indescribable.

The condition of the Indians at this time is almost indescribable. There were those who boasted of having stood ankle deep in the blood of their enemies; others

who had seen almost whole bands either killed or taken captive; medicine men who held in terror all with whom they came in contact; dog-feasts where dogs were eaten and where human corpses were devoured; slavery and witchcraft with their cruelty and torture; helpless old people left to starve and die on lonely islands or in deserted camps; wars that either killed or made captive all the enemy; whiskey drinking by men, women and children with death following every debauch; no privacy of home life; women held as chattels to be sold or bartered; potlatching and debasing ceremonies; nothing in Paul's description of heathenism was omitted in the practices of the Coast Indians. It was little wonder that strong appeals were made for missionaries and for Christians who would go to British Columbia to help the Indians to a better life through the Gospel. Other ways had been tried and failed. Men-of-war might suppress, but their cannon could not change standards; reform must come through changed lives.

The Christian sea captain's appeal.

An appeal for missionaries, by a Christian sea captain, was made after he had seen on the shore at Port Simpson scores of heads and decapitated bodies—all that was left after the warlike Hydahs had visited the coast and had been resisted by the Tsimpsheans. Those they did not kill were taken captive. In response to the captain's appeal, William Duncan came from Yorkshire to British Columbia and, against the protest of many in Victoria, went to Port Simpson, in 1858, as a school teacher.

Prayers to whom?

But amid existing conditions there were those who, although in darkness, were groping toward the light. Among these were the grandparents of a boy in Port Simpson, the son of their dead daughter. Every morning as his grandmother lighted the fire, if the smoke ascended, she prayed to the Great Spirit. When the wind blew the smoke about, the prayers were omitted, and the boy asked why? His grandmother replied, "There is no use praying when it is so windy that the smoke does not go straight up; the prayers would be

lost." The boy imagined the Great Spirit was in the mountains or in the air, and his grandmother's explanation seemed reasonable. In the evening, when all was quiet, his grandfather gathered boys together and told them the legends of their tribe, of the bravery of their warriors, and of the days to come when they would take their places in the councils. He always warned them against bad company and laziness, and impressed upon them that they should be hard workers and good boys. One day his grandfather took the boy to Mr. Duncan, who for protection lived in the Hudson's Bay fort. This visit was the beginning of the preparation of William Henry Pierce for the missionary service which has meant so much to Canadian Methodism.

W. H. Pierce and Mr. Duncan.

When Mr. Duncan opened his school, William Pierce was one of his pupils. The dog-eater and man-eater dancers did everything they could to drive out Mr. Duncan; they even attempted to take his life. One day a powerful Indian, crazed with drink, rushed into the schoolroom and, brandishing a scalping knife, said to Mr. Duncan, "I have killed twenty-six men and you'll be the twenty-seventh." Other Indians crowded in until the place was full, but Mr. Duncan never flinched. He said, "If you kill me, three more missionaries will take my place." Just as the fatal blow was about to fall, Clah, a sober young Indian, came into the room armed with a revolver, and soon cleared out the drunken rabble.

Port Simpson Indians and the school teacher.

Although his grandfather desired the boy to attend school, at the command of the Tsimpshean chief, young Pierce was taken out just as he was beginning to make good progress. With a number of other boys, he was chosen to be trained as a man-eater and dog-eater dancer. These boys were kept apart from other members of the tribe in preparation for the initiation ceremonies; but Pierce never graduated. One day Captain Lewis, of *The Otter*, the second steamer to run up and down the coast, saw young Pierce on the beach and asked if he would like to go with him as cabin boy at $12 a month. It did not take Pierce long to decide, and during the two and

W. H. Pierce begins his missionary preparation.

a half years he was on *The Otter* Captain Lewis gave him lessons daily, in anticipation of his becoming a clerk in the Hudson's Bay Company; but God was preparing this Indian boy for His own service.

Thomas Crosby answers the call.

Down in old Ontario a boy had given his heart to God, and when the appeal for workers came from the Methodist missionaries in British Columbia, Thomas Crosby, although only 22 years old, decided to go if the way opened. The way "opened" in an unexpected and businesslike manner. Mr. Barraclough, his brother-in-law, loaned him the money, and it was not long before Crosby was ready to begin his long journey of 7,000 miles to the far-off colony on the Pacific. He left Woodstock on February 25th, and arrived in Victoria, B. C., on April 11th, 1862, having travelled via New York, the Isthmus of Panama and by boat up the Pacific. For eleven months he worked at anything he could get to do, including rough carpentering, clearing the bush, on Government roads, on the wharves and in the lumber camps. Then his release for mission work came, for he was able to repay the money with interest.

Crosby's first missionary work.

Crosby's first Sunday in church, after his arrival, was such a joy to him that his "Amens," "Hallelujahs," and "Praise the Lord!" made one of the men ask, "Who is the strange boy in homespun clothes who has the audacity to disturb the quiet of the service?" Dr. Evans welcomed the "strange boy," who took the minister into his confidence. When Crosby was ready for work in March, 1863, Dr. Evans asked him to become the teacher of the school at Nanaimo. Crosby said, "Doctor, I should like to go, but I don't know the language." "Go and learn the language. My brother James learned three Indian languages." This challenge put determination into Crosby, who said to himself, "If your brother mastered three languages, so can I, by the help of God."

Leaving Victoria on a little sloop which carried Her Majesty's mail, in eight days he reached Nanaimo, a distance of seventy-five miles. Here he began his wonderful missionary service by teaching school and

learning the language as best he could. How he learned it is another story, but he mastered the Ankonemum and refused to speak or listen to the Chinook jargon which was inadequate for much else than business transactions and simple trading. Crosby helped in the services among the white people, preached to the Indians, and acted as interpreter, in addition to his school work.

Charles M. Tate's great venture, 1870.

While Mr. Pierce was still with Captain Lewis on the S. S. *Otter*, and Crosby busy with his school, evangelistic and social service work (although he did not call it by that name), Charles M. Tate, in the North of England, was dreaming of the wealth that awaited him in the far-famed gold fields of British Columbia. His father was a vessel owner and sea captain, and many an enjoyable voyage had young Tate taken until at seventeen, captivated by the sea, he joined his father's vessel as an ordinary seaman. After two years' sailing, a chum, who had relatives at the Caribou gold mines, persuaded Tate to go with him to the land where "gold was everywhere and everyone could be rich." Tate's family consented to his going on condition that he return at the end of three years. The two young men left Liverpool on May 12th and reached Victoria on July 12th, 1870, going on to Nanaimo on *The Emma*, which carried the mail and made the trip from Victoria once a week. Running into Maple Bay, half way to their destination, they passed the S. S. *Enterprise*, which had on board a great number returning from the camp-meeting at Maple Bay, where there had been many conversions of both whites and Indians. Nanaimo then had a population of about 500 whites and 400 Indians, most of whom were at the wharf when the boat arrived, for it was evening. From the wharf the people rushed to the post-office, where they stood on the street while the postmaster distributed the mail by calling out names and passing letters and papers to those who answered.

Nanaimo in 1870.

Tate's hard times.

Tate's dream of gold suddenly faded, and he faced the reality of running a donkey engine at the pit-head at $1.75 a day. His hard times began when, after ten

weeks, the miners declared a strike and he was out of work. Many of the men had nothing saved and their families faced starvation. At a public meeting of the miners it was decided to collect food from the farmers along the coast. With five strong men, of whom Tate was one, and an Indian for a guide, the collecting trip was undertaken in a great war canoe. Salt Spring Island was reached on Saturday night, where all were entertained in the hospitable home of Mr. Griffiths. Sunday morning the men prepared to continue the trip, and were angry when Mr. Tate refused to travel on Sunday. The men tauntingly said they would stay until Monday if Mr. Tate would preach! He had never preached, nor had he called himself a Christian, although his home training had kept his life pure and his ideals high, but he borrowed a Bible and went away into the woods to try to prepare for what was to him a dreaded ordeal. At two o'clock on Sunday afternoon neighbours gathered and filled the largest room in Mr. Griffiths' house, and in some way Mr. Tate got through the service. In after years he many times held services in the same room in which he had met the challenge of the miners. When the canoe, loaded to the water's edge with the food freely given by the generous farmers, returned to Nanaimo, distribution was made to families only, and the unmarried men had to fend for themselves. For seven months the only money Tate had was $1.00 which a man gave him for building a fence.

How Mr. Tate met a challenge.

Through attending church and Sunday school he became acquainted with Mr. Crosby, and often helped him in doing odd jobs around the church and mission house, and Mr. Crosby's frequent invitations to dinner were gladly accepted. Through association with Mr. Crosby Mr. Tate was brought into contact with many of the Indians, and wishing to do something to help them, he opened a night school for young men.

Tate begins school teaching at Nanaimo.

In the spring of 1871 the strike ended and Tate expected to go back to his old job; but only half the number of men were taken on, and he found himself without

employment and in a very hard place. Although unconverted, he now prayed earnestly to God to send him work if only enough for a bare living. His prayer was answered almost immediately, when he was asked by Dr. Punshon, President of the Toronto Conference, who at that time was visiting in British Columbia, to become teacher in the Indian school at Nanaimo, with the salary of $300 a year. For a few weeks he shared the little mission house with Mr. Crosby, and here received his first missionary training, and a strenuous training it was. Rising time was four o'clock; about half past four Crosby started through the village with a bell, and by five o'clock the whole village was aroused.

Why Crosby gave up the Nanaimo school.

Crosby had been successful in establishing the school at Nanaimo and acquiring the language, until he spoke it as well as the Indians themselves. From the very first he preached, held prayer-meetings, visited the Indians in their great barn-like lodges, the white settlers in their homes, and the miners in their camps. He was so successful in evangelistic work that it soon became evident that another school teacher must be engaged and Crosby left free for itinerating. The Rev. Edward White was in charge of the work at Nanaimo, which included evangelistic tours up and down the coast from Comox to Victoria. Crosby often accompanied Mr. White, and after a time took the trips alternately with him.

Crosby's life decision.

Crosby decided to give his life as a missionary, and in 1868 became a probationer for the ministry. With the help of the Indians he had built a little church and mission house at the Indian camp, about one-and-a-half miles from Nanaimo, and here he made his home. Numbers of the Indians having accepted Christianity, and given up their heathen superstitions and ceremonies, Crosby now felt that part of his work was to give them the opportunity of Christian living and to teach them to be tidy and clean about their homes and persons. How could the Indians ever rise above their heathen environment in the great Indian houses which were at the best hotbeds of vice! These houses, sheltering as many

A heathen house.

families as space permitted, varied in size from 20x40 to 50x150 feet—great barn-like sheds made of boards cut from giant cedars, roofed with slabs or bark, which kept out neither wind nor cold. Without windows, the only light found its way in through the cracks and crevices or the one door when it happened to be opened. The ground served as a floor; the roughly built platform around the walls, a few feet from the ground, sometimes divided by low partitions and each division occupied by a family, was the sleeping quarters. One great fire burned in the centre of the house, though each family usually had a fire near its own section, thus having the benefit of the light and heat; the more fires, the more smoke, which escaped as best it could through cracks and through holes in the roof. Under the platform was just the place to store food supplies; poles suspended from the roof provided a drying place for fish, seaweed and berries, on which the dust settled and flies fed. Cats, dogs, and sometimes chickens, were included in the family, while rats and mice scurried over the food and found a hiding-place in the great piles of accumulated rubbish, which also served as a convenient place upon which to throw mats, fishing nets, fishing tackle and other things.

Whiskey feasts and other abominations.

The fire and smoke, rats and cats, dogs and chickens, dirty food and piles of rubbish, created conditions bad enough, but which were among the least harmful that the missionary had to combat. Whiskey feasts, where the head of a barrel was knocked in or its contents emptied into a canoe, and every man, woman and child supplied with a cup helped themselves, were popular. What followed such feasts, Mr. Crosby said, could not be told. Potlatching feasts, which were a bid for power and to gratify ambition, bringing destruction, poverty and disgrace, were also held in the big Indian houses; medicine men, devil dancers, dog-eaters and human flesh-eaters also gathered in these houses to carry on their incantations and to observe all the rites and ceremonies of their heathen worship.

Building a Christian village

Life in such houses became impossible to the Christians, and Mr. Crosby began a Christian village by clearing the ground around the mission house and church, enclosing the property with a picket fence, planting fruit and other trees and making a garden. This was an object lesson to the Indians, and any Indian who wished to build a Christian home was allotted a piece of ground. With Mr. Crosby's help houses were built, gardens made, trees planted, and it was not long before the row of neat little houses, in line with the mission house and church, became known as Christian Street, while the big Indian houses facing the beach were called Heathen Street.

The Indians of the Chilliwack Valley.

The Indians up the Fraser and in the Chilliwack Valley, having heard of a missionary at Nanaimo who could speak their language, of the children attending school and of the wonderful little homes at the Nanaimo camp, sent invitations to Mr. Crosby to visit them, but it was not until 1868 that he was able to respond to their repeated requests. In a canoe he crossed the Gulf of Georgia and went up the river to New Westminster, for there was no steamboat service between Nanaimo and New Westminster. He arrived in time for the celebration of the Queen's Birthday (now Victoria Day), for which thousands of Indians had gathered from many camps. One evening, in an open space at the intersection of two streets, he preached to over one thousand, and for the first time many heard the Gospel in their own language. Before returning to Nanaimo he went as far as Langley, preaching to the settlers and making friends with the Indians. He was received everywhere with kindness. Before the end of the year he made three more trips across the strait, and now the Chilliwack Indians were asking for a church building and a school.

The first Protestant church in the Chilliwack Valley.

On the last trip, after preaching at Chilliwack to a small band of Indians, the chief, Atche-la-lah, placed $1.50 on the table, the first contribution for the first Protestant church in the valley. "Missionary," said the old man, "no one ever told us before the good words in our own

language." Before the meeting closed $12.50 lay on the table—all freewill offerings—and in less than a week $50 had been contributed. The white people asked to be allowed to help, and almost immediately $140 was given. The church was dedicated in 1869, and for some years was used by both Indians and whites.

The revival the Indians prayed for.

The Indians at Nanaimo were praying for the conversion of the heathen and that God would send a revival. In writing to the Missionary Secretary, in 1867, Dr. Evans gave an account of the New Year celebration at Nanaimo, telling how the Indians decorated the church and the settlers provided the good things for the supper to which seventy Indians and twenty white people sat down. Among the guests were several chiefs who, while not Christians, had this season for the first time kept away from the heathen dances. Amos Cushan, of Nanaimo, the first Indian convert in British Columbia, now class-leader and local preacher, addressed the gathering. Warning the young people against the whiskey sellers, heathen friends and practices, he called their attention to the clean, warm, comfortable room, free of smoke, in which they were gathered, and compared it to the old heathen lodges. Cushan had given up his right to be a chief when he became a Christian, and referred to this by saying, "Since God changed my heart, I am not afraid of any one when I talk about Jesus; He is my chief. I want to please Him all the time while I live. It was not always so after I heard God's servants. Long time I had two hearts, but now only one Chief. Some of my old friends say I shall never be a chief. Well, I don't want that; I want your hearts; I want you to give them to God to be made new; then you will all be happy too. God bless you all."

Rev. A. E. Russ visits the Indians.

In his report of the work at Nanaimo, where he had gone to conduct missionary services among the white settlers, the Rev. A. E. Russ writes; "A visit to our Indian mission affected me more than anything else, to see what happy men and women the Gospel had made out of vile, savage, drunken Indians. After I had

preached on Sunday, a prayer and fellowship meeting was held, conducted by Brother Crosby, who interpreted what I said on Matthew 5: 9. Each one prayed and spoke—it was not a dull meeting, for the power of the prayers and experiences could be felt and enjoyed, though the language was unknown to me."

David Sallosalton, an Indian boy preacher.

Among those who took part in this remarkable meeting was Sallosalton, a boy of sixteen, who when baptized had been given the Christian name of David. He was one of Mr. Crosby's first scholars, living with his parents in a heathen house. At school he had learned to sing some of the beautiful Gospel hymns Mr. Crosby taught the children, and with the faith of a little child he accepted Jesus as his Friend. One day he came to Mr. Crosby saying, "Missionary, I want to live with you." "Why?" asked Mr. Crosby, and the boy replied, "My father and mother are bad. They want me painted up and tattooed, taught the dances and to hunt and fight. I want to be good. I think if I live with you I will be good. I can sweep the house, make fires and cook." Mr. Crosby's heart was touched and he said, "Well, Sallosalton, you may come along," and thus Sallosalton began his preparation for the work in which he was so mightily used of God. He was only ten years of age when Crosby took him to his heart and home and gave him easy duties, such as ringing the bell for school and church. "Do you know that old medicine man Skieyeg?" David asked Mr. Crosby one day. "Yes; I know him," answered the missionary. "He met me on the street and told me to stop ringing the bell and he says if I don't stop he will kill me. He said he had the power to kill me." "Well, my boy, and did you stop ringing?" asked the missionary. "No," answered Sallosalton; "me not afraid; me ring bell for Jesus." Brave-hearted, true-hearted, this little boy defied the medicine man who the Indians believed had power to punish and also to will the death of any one he disliked. When he was about fifteen, David accompanied Mr. Crosby on a long canoe trip, visiting many heathen tribes along the coast.

As he talked to the people, they listened attentively, and were astonished at his wisdom and eloquence. The missionary also was astonished, and felt the Lord had given the work a wonderful gift in this Indian lad, who had declared his intention of spending his life in missionary service.

White settlers converted.

During 1869 the revival for which the Nanaimo Indians had so earnestly prayed began in the Chilliwack valley. The following extract regarding it is from a letter of Mr. White to the Missionary Secretary: "The glorious revival at Chilliwack among the Indians, the immediate fruit of Mr. Crosby's mission to the Indians there, is manifestly the work of God. It began so suddenly and progressed with such quiet but overwhelming power, that nearly every settler in the district is converted." Settlers as well as Indians were led into a new life; old things passed away. Faith in the Gospel that saves to the uttermost was needed for this work which, humanly speaking, seemed impossible. After the revival the people wanted to meet together; so a "bee" was held and a road made between Sumas and Chilliwack—the first road in the settlement.

Was Simon Fraser the child of the Sun god?

There is a story about Simon Fraser, who made his way from the North-west and landed opposite Chilliwack at the mouth of the Harrison river. He was the first white man these Indians had seen, and they rejoiced at his coming, welcoming him "as the pure white child of the sun." The chiefs carried him about on their backs, gave him the place of honour in their councils, and for days after he left danced to the Sun god, in honour of the visit of his son. When other white men brought rum and disease the Indians decided that their visitor could not have been the child of their Sun god.

How the Indians knew the hymn tunes.

When Crosby began to teach the Indians at Chilliwack his translation of some of the old familiar hymns, he was surprised that they knew the tunes and asked where they had learned them. The Indians explained that before the white settlers or the missionaries arrived, an Indian, whose name was Snaahkul, came from the south to the

Chilliwack Valley and told them that some years before a white man had come to his people and taught them the "words of God" out of His own Book, and that many gave up their old ways and turned to God's way. Snaahkul taught the Chilliwacks hymns, told them of God, their Heavenly Father and of Jesus, their Saviour, and said," Pay no attention to a man dressed like a woman, but when a man with a short coat and God's Book comes to you, listen to him." When Crosby told them the same Gospel story, the Indians said, "This is the man that Snaahkul told us to wait for—he speaks our language, wears a short coat and has God's Book." The missionary who brought the Gospel to Snaahkul's people was undoubtedly Jason Lee, who had reached the coast in 1834 and worked among the Indians of Puget Sound.

Work among whites and Indians inseparable

The work among the Indians and the settlers was so closely related that Crosby suggested every minister should have an Indian service in connection with his work. He was anxious also that there should be in each centre a house where the Christian Indians could stay when away from home, and thus be guarded from the temptations of drinking, gambling and vice. Another appeal of Crosby's was for an industrial school for the girls and boys; but the missionary funds did not permit of providing a house of entertainment nor for the school so much needed.

The ravages of smallpox

During the scourge of smallpox, in 1868, which carried off many Indians, Crosby held services in the Chilliwack valley as well as among the tribes of Vancouver Island from Nanaimo to Victoria. He secured vaccine from the Government and after each service spent some time in vaccinating. Hundreds came to the services to take advantage of the opportunity of being vaccinated, for they were without means of either isolation or of nursing their sick. Seeing the dead unburied and the sick unattended, Crosby longed for the day when medical missionaries would come to British Columbia. The Indians who attended the services carried to many a heathen camp the story of the bravery and kindness of

the missionary in risking his life to help them. Before the epidemic abated Crosby had vaccinated many hundreds, all of whom had listened as he told the story of God's love and of Jesus who came to save the lost. The Indians were thankful for protection against the disease, knowing of a former epidemic which had swept the coast, when about a thousand Hydahs in their great war canoes came from Queen Charlotte Islands to Victoria, bringing the disease with them. The authorities compelled them to leave Victoria immediately, and as they journeyed homeward, at every camping ground it was necessary to dispose of their dead, which they did by burning the bodies. One of their big canoes floated down the Gulf filled with dead warriors who had been powerless to fight the disease. Out of the thousand that left Queen Charlotte Islands for Victoria, only one man returned. Little wonder that the Indians dreaded the smallpox!

The first camp-meeting

One of the most effective means of reaching the people in the early days was through field gatherings and camp-meetings. Maple Bay, an old Indian battle ground between Victoria and Nanaimo, where in 1869 the first of a succession of camp-meetings was held, became historic ground as a spiritual birthplace of many pioneers of the Kingdom in the Pacific Province. At this first camp-meeting, while Crosby, Cushan and Sallosalton had special charge of the Indians, they took part also in the general services. David Sallosalton's sermons and addresses won many to Christ. Amos Cushan, whose volunteer work among the tribes of the Fraser and on the east coast of Vancouver Island gave him the opportunity of meeting the Indians, was also used of God in helping many to break with heathen bondage. So successful was the Maple Bay meeting, that a similar meeting was held at Chilliwack in September of the same year. One of the men converted at the Chilliwack meeting in 1870, through the preaching of Sallosalton, was Tsit-see-mit-ston, the warrior chief of the Sumas, who was known by the settlers as Old Cap. In the days gone by, when the coast Indians came up the Fraser on

The warrior of the Sumas

their slave-raiding expeditions, Old Cap had killed many a slave hunter. Stalwart, fearless, proud, a fierce fighter and relentless enemy, he had earned an unenviable reputation. When he heard people were camping in the bush he became curious; so, gathering together a number of his people, he brought them to the camp-meeting. He heard Indians he knew tell of the change in their lives; he saw one-time enemies who had become friends, and Indians of his own tribe appealing to the white people as well as to Indians to give up sin. As he listened to David Sallosalton, his heart was touched, and he decided there was something better than the life he lived. Before the camp-meeting closed a strange new joy was his; the love of God had entered his heart. In speaking of his experience at the camp-meeting he said, "I felt so miserable that I did not know what to do, and when asked to speak my body trembled and shook It was not fear, for I had never been afraid of anything, but what could I say? I could not utter a word, and when the good people saw how I was they commenced to pray for me and led me to the foot of the Cross, where I laid down my burden of sin and God gave me a new heart. My difficulty in speaking was soon gone, and I felt that I wanted to talk all the time, telling of the joy that had come into my soul." He at once began work among his own people by assembling them for morning and evening prayers. His camp was fully fifteen miles from the church, and Old Cap faced the problem of making it possible for all his people to attend. He solved the difficulty by buying a great number of horses so that those without might be supplied. The young men volunteered to cut the winter supply of wild hay, while during the summer the horses were turned out on the prairie. The missionaries were always welcome at his camp and their visits were occasions of special enjoyment. As a result of his faith, work and life, and with the blessing of God, all adult members of his band publicly acknowledged themselves as Christians.

Solving a transportation problem.

Mr. Tate had gone quietly on with his work at Nanaimo, teaching school and acquiring the language. When the announcement of the camp-meeting to be held at Chilliwack in 1871 reached Nanaimo, some of the Indians wished to attend; so Mr. Tate decided to accompany them. The trip was made in two large war canoes. In writing of the camp-meeting Mr. Tate said, "While many whites and Indians returned home happy in the knowledge of sins forgiven, I returned to my lonely cabin in Nanaimo in the darkness of despair, yet determined never to give up until I had found God and had the assurance of sins forgiven. I struggled on for three months without joy or peace. One evening, while reading my Bible in search of the truth which maketh free, I read the story of the leper who came to Jesus with the plea, 'Lord, if Thou wilt Thou canst make me clean.' I saw my own condition and, with the same faith as the leper, laid hold of Christ's answer, 'I will, be thou clean.' and I became a new man in Christ Jesus." Mr. Tate's first attempt at using the native language was at a prayer-meeting David Sallosalton was conducting. After Tate prayed, David shouted "Hij quo Tseetsel Sesam, aytch quinnough ta nah-hutsa qua nem tsahwit ta squell" (Thank God. You have now gotten another to help thy work). God was preparing workers; the work was waiting everywhere.

Mr. Tate and the camp-meeting.

Tate's conversion

Tate at once became a local preacher and took regular services at both Nanaimo and over week-ends along the coast. On one of these trips Mr. Tate and Mr. Byrant were travelling in a canoe and had just passed Dodds' Narrows when the canoe began to shake so violently that Mr. Tate turned to John, the Indian steersman, and found him grasping the side of the canoe and shaking as though he had a fierce attack of ague. In reply to Mr. Tate's "What's the matter?" the terrified man said "Don't you see them? They'll take our heads!" The cause of his terror was a fleet of northern canoes coming at full speed. The missionaries continued singing, and John, though a pagan, now joined heartily in the song,

The dreaded Bella Bellas!

probably thinking it might hold a charm against the death of which he felt certain. The first canoe of the fleet soon overtook the missionaries, who at once saw the Indians were not friendly. However, they greeted them kindly and in reply to questioning said they were God's servants on the way to preach to the Indians down the coast. One of the Indians shouted to those in the nearest canoe, and his message was passed along to the others. To the surprise of the missionaries and steersman, in a few minutes the fleet went by and the missionaries, thankful to God for protection, continued on their way. The Indians said they were Bella Bellas, taking their wives and daughters to Victoria and Puget Sound to sell them in order to secure funds for a great potlatch. Little wonder John was frightened when he saw the fleet, for only recently twelve Nanaimo men in a canoe had been met by some of these same people, who beheaded eleven, the twelfth, jumping and swimming under water for a short distance, managing to escape. These Indians were the bitterest enemies of the Ankonemums. Not in vain had their fathers told the story of the great battle at Maple Bay, where five thousand of their warriors were slain by the despised Ankonemums, and that of the two hundred and fifty war canoes, carrying six thousand men, only twenty-five returned, bringing home one thousand men, many of whom were wounded. Could the defeat *ever* be avenged?

Girls and wives for sale.

## Chapter XII

# HOW THE GOSPEL WAS CARRIED TO THE INDIANS OF NORTHERN BRITISH COLUMBIA

Few families in the early days.

Unlike early conditions in Upper Canada which was settled by families, there were comparatively few homes in British Columbia to serve as examples of Christian family life. The majority of the men in the province were either without their families or were bachelors, and their housekeeping—??? While in Upper Canada the missionaries and volunteer workers introduced Christianity to the Indians, in British Columbia the officers of the Hudson's Bay Company were its only representatives for forty years before colonization began. About the time of the religious awakening of the Indians of the North-west, the Jesuits arrived on the Pacific Coast.

The story of our British Columbia pioneers must include many great-souled Indians who became messengers of the Cross and those whose voluntary contributions of physical strength made possible the work of the missionaries as they paddled the waterways or tramped the trails.

Missionaries and members, 1870.

Our missionaries were so few in number that what was accomplished was little less than miraculous. The Conference Minutes of 1870 show a membership of 252 (no Indian members reported), three ordained ministers in the white work—Amos Russ at Victoria, Edward White at Nanaimo, Thomas Derrick at Cariboo—while Thomas Crosby, still a probationer under the superintendence of the Chairman, was appointed to the Indian tribes.

Although the ordained men were in charge of the white work, from the first they voluntarily accepted responsibility for the evangelization of the Indians and were afforded many an opportunity of accommodating

An Indian hostess.

themselves to circumstances. In this exacting accomplishment Crosby excelled. One day he called at the home of a Christian Indian whose hospitality was unbounded. As soon as he arrived his hostess began to prepare a meal. A few potatoes were swished around in a bark pail, dust and dirt were released from a dried fish by striking it against a pole, then potatoes and fish were placed in the same pot to boil. "It will be a good meal after all," thought Crosby, "for the potatoes have their skins on and the fish has skin on one side; underneath, everything will be clean." A happy thought evidently came to his hostess while the potatoes and fish were cooking, for she quickly produced a dirty cloth containing the treasure of her food supply—some white flour. This she moistened with the same water in which she had washed the potatoes, and then began the process of preparing the dough for cooking. Raising her blanket, she kneaded the dough on her thigh, which grew lighter in color as the dough grew darker in streaks. When the meal was ready, the hostess peeled the potatoes without the aid of a knife, and the cake, steaming hot, was given to Mr. Crosby with the remark, "We kept the white flour as a treat for the missionary." "Did you eat the cake?" some one asked Mr. Crosby. "Could I refuse such hospitality?" was the answer of the wise missionary. The Chairman strongly urged that Crosby be set apart for the Indian work for which he was so well adapted.

Indians visiting Victoria.

Whiskey for furs.

Indians from Alaska, Queen Charlotte Islands, from Port Simpson, and from many other northern villages, came south to sell their furs. They usually camped on the shores of the harbour at Victoria. From 1828 the Hudson's Bay Company had refused to sell liquor to the Indians, but with the gold-rush of 1858 conditions changed and the Indians as they met the tide of the white population were again able to obtain "fire-water," which transformed almost any Indian into an irresponsible fiend. They traded bales of furs for whiskey, they disposed of their canoes for whiskey, they sold the

honour of their wives and daughters for whiskey, they did anything and everything to satisfy their unquenchable thirst for whiskey, which was responsible for many feuds and murders among the visiting Indians. Men, women and children were often found insensibly drunk in the streets and lanes of Victoria, and more dreadful results were seen in the northern camps when canoe loads of "fire-water" were used at whiskey feasts.

The old bar-room mission at Victoria.

Those who saw the Indians in Victoria said, "Nothing can be done; they are too vile, too low and too deceitful"; but William McKay and a few other Christian workers of Victoria decided that "something must be done." A meeting for prayer was called and after that little gathering in Mr. McKay's home, the Indians were no longer hopeless to these men and women of faith. A Sunday school was at once started on the Songees reserve, a ferry-boat trip from Victoria. While the school proved successful, it did not accomplish the most needed work; the disgusting conditions in and about Victoria remained unchanged. It was therefore decided to close the school and begin work in Victoria, as the Indians could easily come from the reserve in their canoes. An old bar-room was rented, the Sunday school re-opened, and evening services held. The work was carried on by volunteers, but it soon became evident that its growth demanded a special worker.

Sallosalton and the Songees.

In 1871 Sallosalton was sent to Victoria to work among the Songees, and at the same time to continue his studies. In the spring Mr. Crosby visited Victoria and, with David's help, held special meetings. Songees and Northern Indians were converted, among others Amos Sahalton, a Songee and the first convert in Victoria, who brought many of his tribesmen to the Saviour. Sallosalton died of tuberculosis in 1872. He had been a great strength to the work among the Indians and his death in his nineteenth year was a serious loss to the mission.

The Rev. Morley Punshon, D.D., before the British Conference of 1873, said of Sallosalton, "In British

Columbia I met an Indian, one of the most eloquent men I ever heard. If I had not met Sciarelli, I should have said he is the most eloquent man who ever stood before an audience. He was only seventeen years of

age, but a youth who gave great promise of long continued usefulness."

Crosby ordained, 1871.

Mr. Crosby's appointment as missionary to the Indian tribes, was followed by his ordination in 1871, in Pandora

Street Church, by Dr. Morley Punshon. Crosby's field, which extended to the "uttermost" Indians in the Pacific Province, was so great that he was ignorant of its territory, conditions and needs. The pioneer days among the Ankomenums had been only a beginning. What could be done for the Indians of the North in their own villages? The population of British Columbia at this time was 36,240, of whom 23,000 were Indians (Census, 1871).

The camp-meeting at Chilliwack, 1873.

Many of the Northern Indians, who had been converted at the meetings held in Victoria in the spring of 1873, attended the camp meeting at Chilliwack in June. In reporting this meeting, one of the missionaries wrote regarding the Indians, "Their experiences were glowing testimonies of the power of saving grace to raise the vilest and foulest. Our hearts were thrilled by their glad witness-bearing for Christ." Hydahs and Tsimpsheans, enemies for centuries, acknowledged themselves brothers in Christ; Bella Bellas and Ankomenums, their feuds forgotten, together praised God; Northerners and Southerners ceased to hate one another. Indians and whites both marvelled at the change. Returning to Victoria, the Indians attended the services in the bar-room, to which they brought their pagan friends as they came from the North.

Pierce and Edgar converted.

Among the converts was William Henry Pierce who, the night he was converted, went out to find his friend, George Edgar. Together they prayed and talked until Edgar, too, gave himself to God. Another of the converts was Diex, a Tsimpshean chiefess of Port Simpson.

The conversion of Diex, Tsimpshean chiefess.

In passing the old bar-room during a Sunday-school service, she heard singing. "May I go in?" she asked a little girl standing at the door. Being assured that she would be welcome, she ventured in and was given a seat in one of the classes. When a teacher led in prayer, Diex looked around to see the book from which he was reading, and was astonished to find that he was not reading, but talking to some one about the needs of the people; it was more than she could understand. In

the afternoon she went again, taking some of her friends with her. When Amos Sahalton prayed in Chinook, every word of which she understood, an intense longing came into her heart. Diex willingly agreed that a prayer meeting should be held in her home during the following week; when the workers arrived they found she had prepared for the meeting by inviting her friends. Diex, herself, was the first convert. She at once began to work in Victoria, and to plan how she could help her friends in far-away Port Simpson, where her only son, Alfred Dudoward, lived. She knew Port Simpson with its dances, feasts, slavery, witchcraft and all the abominations of heathenism. It so much needed the Gospel! There was her great, stalwart son—could he ever know the peace and joy of sins forgiven? She began to pray for him, as mothers pray, and asked her friends to join her. She often spent whole nights in supplication. Her faith never faltered; she believed the promise, "If ye shall ask anything in my name, I will do it." She had tested the power of prayer, for through prayer many of her friends in Victoria had been led into the new life.

Diex's prayer for her son.

Three weeks after Diex began to pray for her son there was an unusual commotion in the encampment when canoes, laden with furs, arrived from Port Simpson. Chief Dudoward, Diex' son, in his handsome war canoe, was one of the company. Mr. Tate shook hands with the chief as he stepped ashore, told him what had been happening and invited him to attend the meetings. The chief was very angry and replied, "Do you think that is what I came to Victoria for? Look at those furs! They are worth $1,000 and I am going to trade them all for rum. When I get back to Port Simpson we will have a great feast and the rum will be my share." Tate replied, "Perhaps the Lord will change your heart before you leave Victoria."

Chief Dudoward. Furs for whiskey.

Diex was delighted to welcome her son and his wife. Surely her prayers would now be answered! When she told of her changed life and of her friends who had

become Christians, her son listened respectfully, but told his mother that he was not interested in her religion. Diex still kept her faith. The next evening, after returning from prayer meeting, she spent some hours in prayer for her family. Dudoward ridiculed the change he found in many of his mother's friends, and in a taunting way tested their sincerity. However, to please his mother, he and his wife went with her to the meeting the next evening. His wife was converted, and he was troubled as he thought of his wicked life. The following day he knew no rest, went again to the meeting in the evening, decided to become a Christian, and asked the prayers of the people. His mother's prayers were answered! Before breakfast the next morning, the chief, with some of his people, called on Mr. Tate to ask him to go back with them to Port Simpson. Tears were in Dudoward's eyes as he told the missionary that he must now take the Gospel home to his people. As it was not possible for Mr. Tate to accept the invitation, the Indians remained until the autumn. Before they left for home they had learned some Gospel hymns and received Bible teaching. Instead of a cargo of rum, Dudoward's canoe carried a supply of Bibles and hymn books, and a little company of Christian Indians—heralds of the Gospel in the North Land.

Dudoward converted. His cargo for Port Simpson.

Mr. Tate had left his school in Nanaimo to help for a few weeks with the services in Victoria. While there he interpreted at the baptism of thirty-two Indians from the North. Returning to Nanaimo he took with him Pierce who was anxious to receive an education, although at this time he had no thought of becoming a missionary.

Baptism of 32 Northern Indians.

The Indians who returned to Port Simpson from Victoria, opened a Sunday school, organized class meetings, and met regularly for prayer. While these meetings aroused the curiosity of the people, so that many attended, it was the changed conduct of those who announced themselves Christians that convinced others of the reality of the power of God. Many who had

The Christians at Port Simpson.

been leaders in feasts and dances, who believed in the power of the medicine man, who had been merciless in their cruelty to captives and slaves, and who, on threat of death, had compelled attendance at drunken orgies, were now denouncing the very things in which they once gloried. They had sent several deputations to Victoria asking for a missionary. Letter after letter containing appeals for help, and almost unbelievable reports of Christian progress, were received by the Chairman, the Rev. William Pollard, who responded by going to Port Simpson, taking Pierce with him as interpreter.

Duncan left Port Simpson, 1862.

Twelve years before Mr. Pollard's visit, William Duncan with the Indians he had won to Christianity, numbering about 350, had left Port Simpson and gone sixteen miles south to Metlakahtla, where they established a Christian village. Port Simpson once more gloried in its paganism, undisturbed until the Indians converted in Victoria returned home to make it Christian.

Mr. Pollard visits Port Simpson.

Mr. Pollard was not prepared for what he witnessed during his visit of a few days. The following is from his letter regarding the trip: "No fewer than five hundred attended the means of grace, some of whom are hopefully converted to God. Many families have renounced paganism and are impatiently awaiting the arrival of a missionary. I preached three times in four days, visited 105 families, married 7 couples, baptized 125 children and 18 adults. The adults had attended classes for three months, and some had attended our school in Victoria. Thirty-five others were received on probation. The last service I held was attended by five hundred. Alfred Dudoward and his wife, at the request of the Indians, had opened a school; I counted 212 scholars." Mrs. Dudoward, from babyhood until her marriage, had lived in Victoria, where, through the kindness of a few ladies, she had attended school regularly.

Mr. Tate opens Port Simpson Mission 1874.

Mr. Crosby, who was in Eastern Canada, had been appointed to Port Simpson, but the work was so urgent that Mr. Pollard left Pierce as interpreter for Mr. Tate

whom he sent to Port Simpson upon returning to Victoria, while Amos Cushan was given charge of the work at Nanaimo. Mr. Tate arrived the first week in April, 1874. As the canoe, to which he had transferred from the steamer, neared the shore, a number of Indians, gathering herring spawn, asked him to remain where he was while they notified the people of his arrival. An hour later canon at the fort boomed out a long welcome, flags fluttered and waved in honour of the missionary, and the whole population was lined up on the beach ready to shake his hand.

Port Simpson changes.

After the Indians had satisfied themselves with a reception that cheered the missionary's heart, the Hudson's Bay Company's factor claimed Mr. Tate as his guest. Mr. Morrison remarked as they walked towards the fort, "If you had come a few months ago, you would have found many of the Indians with whom you have been shaking hands, dancing on the same beach, almost nude and with a human skull in each hand; others tearing living dogs limb from limb and devouring the quivering flesh; while others would be biting the flesh of each other's bodies in their wild cannibal dances."

The meetings in Chief Skagwait's big house.

Shortly after Mr. Tate reached the fort, Chief Skagwait called and offered his house for meetings. At the service held that evening over seven hundred, seated on the floor, which was covered with the clean sand the women had cheerfully carried from the beach, filled the great Indian house to overflowing. On the platform were the young chief, Alfred Dudoward, William Henry Pierce, Clah and many others, besides a number of the women who had been converted in Victoria. After singing,

"Come every soul by sin oppressed,
There's mercy with the Lord,"

Mr. Tate led in prayer, in describing which he wrote, "When all in the house lifted up their voices at the same time, I stopped my prayer in the midst of the seeming

confusion, but when I looked into those dusky faces and saw the streaming tears, I cried, 'Hallelujah! The Lord can hear a thousand prayers at one time as well as He can hear one.'" The bondage of paganism was broken. Little wonder that the prayers became a chorus of thanksgiving, compelling Mr. Tate to shout "Hallelujah!"

Port Simpson a distributing centre for the Gospel.

Port Simpson, a trading post for the Indians of the Northern Coast, of Queen Charlotte Islands ninety miles across the Hecate Straits, and of Alaska only fifteen miles away, now became the centre from which the Gospel was carried to the tribes of the Northern Pacific; while many Indians, who in Victoria had become followers of Jesus Christ, returned to their villages to tell the wonderful story, suffering persecution, ostracism and ridicule, as they separated themselves from the old life and tried to bring their friends into the new.

Tate and Pierce visit the Naas, 1874.

Requests for teachers constantly reached Port Simpson from distant villages. Leaving Pierce and Mrs. Dudoward in charge of Port Simpson, and taking a number of young men with him, Mr. Tate spent two weeks on the Naas River at the time the tribes from all parts of Northern British Columbia and Southern Alaska congregated for oolachan fishing. From the Naas the Indians carried the Gospel over the "grease trail" to the villages of the Skeena River.

Tate takes a census of Port Simpson, 1874.

In 1856 when William Duncan began work in Port Simpson there were, outside the enclosure of the Hudson's Bay Company's fort, 250 Indian houses, with a population of 637 men, 756 women, 763 children. About 400 men were absent at the time. The Dominion Government now asked Mr. Tate to take a census of Port Simpson. Armed with a book containing the usual questions, he did the best he could with a difficult task, and had good success. He met with some amusing and witty replies. "How old are you?" he asked Neasbeans. The old man answered, "Doubtful." To jog his memory, Mr. Tate said, "Do you remember when the fort was built?" "When the Hudson's Bay Company

built the fort seventy years ago, my grandchildren were old men," Neasbeans replied, as he laughed. "Tell me as nearly as you can," was the next attempt of the census-taker. Pointing to the mountain behind the village, the Indian solemnly declared, "You see that mountain. There was no mountain there when I was born." Mr. Tate, who enjoyed the old man's humour, was left to fill in his age as best he could.

Port Simpson transformed.

The three months Mr. Tate spent in Port Simpson proved a wonderful experience. Thousands of Indians in the district for the first time heard the Gospel; several tribes decided to accept Christian teaching; others were clamouring for teachers; a church and a school-house, rebuilt from large Indian houses, were dedicated to God's service; the hearty and practical co-operation of the Hudson's Bay Company's officers was established; and Port Simpson was making rapid progress in putting away material evidences of paganism.

The secret that sold for $1,000 for the Port Simpson Mission.

While in Eastern Canada, in 1874, Mr. Crosby and Rev. Egerton Ryerson Young, of the Lake Winnipeg District, together spent some months in visiting the churches. At a meeting in Centenary Church, Hamilton, Mr. Crosby made a strong appeal for Port Simpson. When the collection was being taken, Mr. W. E. Sanford stepped to the platform and asked the chairman's permission to speak. He announced that when $1,000 was secured for the new mission at Port Simpson, he would tell an important secret. In a few minutes the $1,000 had been subscribed, and the secret was asked for. He said, "Miss Douse, one of the teachers in the Ladies College, who is down in the corner with the college girls, is my secret. She is going to marry Mr. Crosby and go with him to his far-off field in Northern British Columbia." The subscriptions did not stop with the thousand dollars. While Mrs. Crosby's work for the Indians of Port Simpson began through the gifts which came when her engagement was announced, the greatest gift was herself through long years of heroic service.

Tate passed over the work at Port Simpson to Crosby.

On June 30th, 1874, Mr. Crosby and his bride arrived from Ontario to begin their wonderful twenty-three years of service for the Indians of Northern British Columbia. A few days later when Mr. Tate left for his work among the tribes of the Fraser, he handed over to Mr. Crosby a day-school roll of three hundred scholars, half of whom were adults; a membership of over one hundred new converts, gathered into four classes, with a leader for each; prayer meetings for which the class-leaders felt responsibility; a singing school; two preaching services; and a Sunday school of 500 scholars.

Crosby's first days at Port Simpson, 1874.

Though the people were sorry to say good-bye to Mr. Tate, they welcomed Mr. and Mrs. Crosby as their own missionaries. For a few months, until lumber arrived from Victoria and a mission house was built, residence in the officers' quarters in the fort was graciously given by the Hudson's Bay Company. Mr. Crosby began at once to meet the people and investigate conditions. The Indians, over a thousand in Port Simpson alone, some looking to Crosby for guidance in their efforts to establish Christianity, and others, opposed to giving up old customs and beliefs, provided work enough for a staff of missionaries with adequate equipment. "Christian streets" were needed for Christian home-making. No church, no school, no sawmill! These were difficulties enough, but they could be overcome for there was an ample supply of timber and willing helpers; a good carpenter through the kindness of the Hudson's Bay Company; plans of buildings supplied by an architect friend in Victoria; limited financial help from the Missionary Society; giving by the Indians on the same scale as that of the woman whose gift of two mites was greater than all others; and a missionary who could win the co-operation of the Indians while he was to them an example of prayer, faith and hard work. In less than two years a fine church was dedicated free of debt, and a comfortable school took the place of the Indian house which Mr.

Work and resources.

The Church and School.

Tate had purchased for temporary use, and in which Mrs. Crosby had taught school for months.

The Municipal Council organized.

With a population of many hundreds without a Justice of the Peace, Crosby realized that provision must be made for maintaining order. He called the chiefs and young men together and suggested a Municipal Council. They were pleased, especially when Crosby told them that the village would be organized the same as white villages and that the strongest men must be chosen. The chiefs said, "Gamblers, conjurers, man-eaters and dog-eaters will be elected if the strongest men are chosen." When the elected Council assembled all these professions were represented. However, they were influential men and Crosby worked with them patiently, until the time came when the Council decided their village should be entirely Christian. The programme of reform included no whiskey; no medicine men or conjurers with their drums, deceit and extortion; Christian instead of heathen marriages; the prohibition of gambling; keeping the Sabbath holy—canoes not to land nor depart. These laws, each with the amount of the fine if broken, were all entered in a big book. The law against gambling was proposed by a former conjurer. Immediately a gambler proposed a law against conjuring. To ensure the observance of the laws, committees were appointed to visit the houses, gather the gambling pins, and secure the paraphernalia of the medicine men. Strenuous opposition came from the medicine men, conjurers and gamblers; but the people were accustomed to being governed by their chiefs and the laws were enforced. The fines were used in making roads and other improvements. The first municipal fair, at which prizes were awarded, was held in 1875. Port Simpson was growing in industry.

Port Simpson laws and their enforcement.

Pierce's work at Port Laidlow.

Although Pierce was anxious to earn money for his education, he remained six months at Port Simpson, as interpreter to Mr. Crosby. Returning to Victoria, he, with many of the Indians from the northern villages, found work at the sawmill in Port Laidlow, across the

United States boundary, where saloons were open every day, including Sunday, and liquor was sold to the Indians without restriction, with the result that there was fighting all day Sunday and on Monday many were unfit for work. Pierce saw his opportunity. He secured the use of a small, seldom-used church, worked hard in securing attendance for the opening Sunday, and began evangelistic services and a campaign against intemperance. Both mill owner and manager co-operated, the manager because he was interested in temperance reform, the owner on account of the greater output of lumber.

Results from Port Laidlow.

The results of Pierce's work at Port Laidlow were felt throughout the North, for among those working at the mill whom he helped to turn from paganism were George Tait of the Naas, who became the chief support and counsellor of the missionary; Clah (Philip McKay), who first carried the Gospel to the Indians of Alaska; Charlie Amos of Kitamaat, the first to introduce Christianity to his people; and Bella Bella Jack, the first to tell the Good News to the Bella Bellas. Pierce, himself, dedicated his life to missionary service. Soon after his return to Victoria, where he hoped to continue his studies, he was summoned north by Mr. Crosby and appointed to Port Essington, about fifty miles south of Port Simpson, where he arrived in 1877. Mr. Crosby personally paid Mr. Pierce's salary, and the second mission station was opened in the north.

Port Essington Mission opened, 1877.

Crosby visited Alaska, the Naas, and the villages of the Coast as far south as Bella Bella, while Indians came from many villages to be taught and to secure teachers.

The first missionary to the Indians of Alaska.

Clah (Philip McKay), who had attended meetings in Victoria, with several other young men, all native Christians, left Port Simpson for the Cassair Mines, Alaska, but obtaining work at Wrangel they went no farther. Here Clah began work among the Indians and had the honour of being the first to take the Gospel to the red men of this northern territory of the United

States. An appeal came to Mr. Crosby for a teacher, which was so urgent that he sent Pierce who had been for some time at Port Essington. The work in Alaska was taken over later by the Presbyterian Church of the United States.

Pierce sent to the Naas River Indians.

Next to Port Simpson, the Naas was the greatest distributing centre for the Gospel message. Deputations soon came to Port Simpson asking for a teacher and a missionary. The opportunity was unequalled in all the north and in no place was the Gospel more needed. Beyond teaching some of the great Truths and Gospel hymns to those who came, Crosby was helpless, so until a missionary could be found, Pierce, who seemed indispensable in opening up new fields, was transferred from Alaska to the Naas.

No mission funds for new work.

Crosby went to Victoria for the District Meeting, full of hope that he would be given help for the tribes of the Naas. When the Chairman asked him to tell of the work of the North, the success of which was almost overwhelming, Crosby told of the Naas and appealed for a missionary. As he spoke he was interrupted by the Chairman saying, "Brother, will you pardon me, but I must say here, word has come from the Missionary Secretary that the Society is in debt and not one dollar more can be spent this year for opening up new work." Man of faith though he was, it was almost more than Mr. Crosby could bear. After the meeting he went to his room and prayed. Then, to be alone, he went out, and as he walked along a quiet street his thoughts went back to the Saturday night prayer meeting at Father McKay's, through which so much blessing had come to the North; and he remembered that it was again Saturday night. Thinking the prayer meeting might still be carried on, he went to Father McKay's, and there he found a little company, as of old, gathered for prayer. When the leader asked if anyone would like to speak, Crosby responded and told about the tribes of the Naas who were pleading for a missionary and of the message received from the Missionary Secretary by the Chairman

How Crosby secured a missionary for the Naas.

of the District, that not one dollar could be spent on new work, as the Society was already in debt. "Brother Crosby can't go back without his missionary. I'll give $2.50," an old coloured man announced. "I'll give $50," another said. The giving continued until over $300 was promised. Then came the greatest gift—a young school teacher, A. E. Green, said, "I'll go as the missionary." Sherriff McMillan, a member of the District Meeting, presented the man and the money at the Monday morning session, and the call of the Naas was answered, as all calls must be answered, through prayer, men and money. Victoria friends, in addition to their regular missionary givings, pledged Mr. Green's support for two years. Together Crosby and Green left Victoria, and a third missionary was added to the northern work.

The Naas Mission opened, 1877.

The Naas offered every advantage for living a life of constant sacrifice. Through thirteen years of pioneer service, Green met discouragements, endured privation, and suffered hardship, until the Naas was changed, and the Gospel was carried to the villages of the Skeena.

In addition to results through preaching and teaching, the home life of the missionary was an important factor in establishing Christian homes; the hospitality of the mission house was used to the fullest extent. Mr. and Mrs. Green in caring for boys for whom no one else cared, soon gathered a family which taxed the capacity of their home and the purchasing power of the missionary's salary, for this small orphanage was carried on without help from mission funds. Who can measure the results of such work? The little paper, *The Akah*, published by Mr. Green, not only carried the Gospel message over a wide area but was also an evidence of the success of the schools. In 1890 when Mr. and Mrs. Green left the Naas for their new appointment at Port Simpson, they reported a church membership of 198.

The Naas Mission passed over to the Anglicans.

Dr. Osterhout, now Superintendent of Methodist Oriental Missions in Canada, and Dr. W. T. Rush, of Lamont Hospital, began their missionary service on this

field. When Dr. Rush left because of ill-health, he was followed by the Rev. R. A. Spencer, who, after a term of service, on account of illness in his family, returned to the pastorate in Ontario. After some years, our work on this mission was taken over by the Anglican Church.

Indian volunteer workers.

Port Simpson District in the north, and the work among the tribes of the Fraser in the south, provided fields so extensive for Crosby and Tate that they would have been helpless had it not been for the Indians who became self-appointed evangelists. The Gospel was taken to most of the missions of the Port Simpson District by Indians converted in our first Indian missions in the southern part of the province.

China Hat and Jim Star.

When Jim Star of China Hat was converted in Vancouver, he immediately set out in search of a Christian wife that they together might be missionaries to his people. In the Indian mission at Victoria he found a fine Christian girl from Kitamaat; they understood the same language and both were anxious to work for the Master. Arriving at China Hat, they decided to build a place of worship. The people opposed their efforts, but the persecution did not turn Star and his wife from their purpose. They went to the woods, hewed cedar slabs, then launched their canoe and paddled two hundred miles to Port Simpson for hardware. There they found something more important to their people than nails for the church. They studied the Bible, listened to Crosby's wonderful preaching, just what the Indians at China Hat needed; learned to sing the Gospel hymns; and returned home in the spring ready to teach their people and to tell them of the great changes taking place at Port Simpson. To their surprise, they found a number of the young people ready to join them, glad to escape the horrors of paganism.

Bella Bella and Whiskey Jack.

Jim Star was delighted when told that Whiskey Jack and George Blucher of Bella Bella had both been converted and had returned home. The chiefs at Bella Bella strenuously opposed Christianity. They commanded the men to put on their blankets, paint their

faces and return to the customs of the tribe, adding if they wished to be white men and Christians they must go back to Victoria. Blucher was frightened into obedience, but Jack's open disregard of their commands enraged the chiefs, who threatened to kill him if he tried to "preach his religion." The first thing Jack had done on returning home, was to build a little house for himself in front of which every Sunday he hoisted a flag to let the people know it was the Lord's Day. As he was not allowed to speak in the village, he took his Bible and spent the day on the mountain side. While he could not read a word of the Bible which he held in deepest reverence, he told Mr. Tate that in those hard days he used to turn the pages and pray, "Father, this Word has saved me and I know it can save my brother Indians, but they will not listen to me. Lord, send the missionary who can read the Book to them, for I know they will hear him." One day Jack saw a canoe, with a British flag flying at the stern, coming into Bella Bella, and he knew the missionary for whom he prayed had come. He was overjoyed to welcome Crosby and the band of Christian Indians who accompanied him. As the Bella Bellas listened to Crosby preach, and heard the Christian Indians tell of the marvellous changes taking place through the Gospel, their opposition broke down. At the request of the young people Pierce remained as teacher.

Crosby visits Bella Bella.

Mr. Tate made a second trip to Port Simpson in 1879, shortly after he was ordained. How Port Simpson had changed in five years! "In 1874 there was scarcely a sign of civilization or Christianity: all that now remained of the pagan days were a few old Indian houses and a solitary totem, erected to the memory of Chief Legaic, King of the Tsimpsheans."

Port Simpson after five years, 1879.

While on this visit, a ceremony took place in which all Port Simpson was interested. The beautiful, new church was not large enough to hold all who wished to witness the marriage of Miss Knott, their friend and school teacher, to the Rev. Charles M. Tate, their first missionary.

Mr. Tate's marriage, 1879.

There was abundant work awaiting Mr. and Mrs. Tate at Chilliwack, but no mission house nor funds with which to build one. A kindly Indian gave them the use of his house, furniture was soon made and a mission house established in the Indian village. Mrs. Tate taught school and Mr. Tate "roamed the country, visiting the scattered tribes and breaking to the hungry people the Bread of Life."

Tate appointed to the tribes of the Fraser.

Representatives from the Skeena River villages came continually to Port Simpson asking for a missionary. Mr. Crosby brought such a strong appeal to Conference in 1880 that Mr. Tate was appointed to open the Skeena mission. Mr. and Mrs. Tate left at once for their new field, but on reaching Port Simpson word was received that the Church Missionary Society was about to open a mission on the Skeena.

Tate appointed to the Skeena River, 1880.

Thankful that the field was to be supplied, Mr. Crosby sent Mr. and Mrs. Tate to Bella Bella, where Pierce as school teacher was winning his way with the young people. Bella Bella mission included China Hat, Bella Coola and Rivers Inlet. These outlying villages were reached only by long, hazardous canoe trips. While on one of his trips Mr. Tate discovered the salmon at Rivers Inlet which led to it becoming a cannery centre. Within two years great changes had come to Bella Bella; with Mrs. Tate as teacher, a number of the young people had learned to read; upwards of a hundred had been converted; the Lord's Day was observed; modern houses were built; modern dress had replaced the blanket; infant betrothal and early marriage were abolished (although promises already made must be kept); the people were prospering and giving liberally towards church and school buildings. After four years of successful work as pioneers at Bella Bella, Mr. and Mrs. Tate returned to the work among the Tribes of the Fraser.

Mr. and Mrs. Tate at Bella Bella, 1880.

When Mr. Tate was at Port Simpson in 1874 the Hydahs of Queen Charlotte Islands, the best canoe builders of the coast, came to Port Simpson to trade some fine canoes for oolachan oil. During the trading

The Hydahs of Queen Charlotte Islands.

some unfair dealings were detected and both Hydahs and Tsimpsheans seized their guns to settle the dispute. Open warfare was prevented by Mr. Tate stepping between the would-be fighters. Addressing the Hydahs, he said, "Do not forget you are visitors. There is a better way of settling your difficulties than by shooting one another." To the Tsimpsheans, he said, "You ought to be ashamed to treat your visitors as enemies, when you know they came not for war but on a friendly trading expedition." The following Sunday Hydahs and Tsimpsheans attended services together. During the three weeks the Hydahs remained many decided to give up pagan practices, and the missionary made an agreement of peace, that has never been violated, between the two tribes which for centuries had fought each other to the death.

The conversion of a Hydah at Victoria.

In 1876 Gedanst, of Queen Charlotte Islands, came under the influence of Miss Pollard in Victoria, was converted, and returned to Skidegate with a new name, Amos Russ, to begin a new life. His whole world was changed, and his chief concern became the conversion of his own people who through visiting Port Simpson already knew something of Christianity; but many, bound by old customs and ceremonies, opposed him and he suffered all the ignominy they could heap upon him—this one-time favorite grandson of the old chief and a prince among his people.

Geo. Robinson volunteers for Queen Charlotte Islands.

Amos left the islands and lived for a time at Port Simpson. When he returned with a Christian wife the old chief could not resist giving him permission to bring a missionary teacher to the islands. Immediately Amos called for volunteers for a November trip across the ninety miles of rough sea to Port Simpson where he expected to secure the teacher. An emphatic warning had been sent to Mr. Crosby that no funds were available for new work, nor for the work already begun, and that the Mission Board must retrench, but the call from Queen Charlotte Islands was an opportunity to George Robinson, the school teacher at Port Simpson, who volunteered

to return with Russ to help bring the Gospel to the Sunset Islands of the Pacific. This was in 1883. Amos Russ still lives at Skidegate.

Crosby visits Kitamaat, 1875.

When Mr. Crosby and his volunteer canoe crew visited Kitamaat about 1875, they found a typical Indian village in which witchcraft influenced all life, secret societies held the people in terror, and evidence of the man-eating dances could be seen in the ugly sores on many of the people. The Kitamaat chiefs gloried in their paganism and were united in opposing Christianity. There was only one shingled house in the village and this belonged to old Frank, a trader, whose chief merchandise was bad whiskey which he exchanged for good furs, and the whiskey added its terrible effects upon the Indians to their own diabolical practices.

Whauksgumalayou of Kitamaat.

Whauksgumalayou of Kitamaat was a rival of old Frank in the whiskey trade and bartered his furs in Victoria for "fire-water." In 1876 he went as usual, intending, as the Port Simpson chief had done, to bring home an abundant supply of whiskey. While in Victoria he met the Rev. William Pollard who told him of God. Was God the Great Spirit who he thought lived in the mountains? The changing clouds which sunrise and sunset made glorious with colour, the water as it rolled and tossed and sent its waves tumbling against the rocks or racing to the shore, the wind as it swept along in its fury of destruction or as it gently swayed the branches of the trees, the flash of the lightning and the roar and roll of the thunder, were all unfathomable mysteries to the Indian whose greatest longing was to know the source of the power he saw everywhere. As Mr. Pollard told of the world's Creator, of the marvels of His power, of His love, of Jesus Christ who came to reveal the Father and save from sin and death, Whauksgumalayou was led to the Source of all power, and the new life was his. He returned to Kitamaat with God's letter (the Bible), a British ensign, and a statement signed by Mr. Pollard that he had become a Christian and had been baptized Charlie Amos.

First church at Kitamaat, 1877.

His first thought was to free his people from the witchcraft for which they were renowned. When he told them of Jesus and showed them the Bible, feasts and dances ceased for a few days, but when he announced that he was a Christian and that the medicine man had really no power over the people, the leaders refused to listen and persecution began. Amos had to "fight the good fight with all his might." He and the few friends he persuaded to become Christians were condemned to death by witchcraft, pelted with red-hot stones, bitten by man-eaters and tormented until they had to hold their meetings secretly in a cave. The commands of the chiefs were ignored and in 1877 the little company that had left paganism built a small, log church.

First native teachers at Kitamaat.

A little later Amos, with a canoe load of Christians, went to Port Simpson for a missionary. They were heartily welcomed and remained for some time studying and learning about the new way. When they returned to Kitamaat early in 1878, George Edgar, a native teacher, and his family accompanied them. Mr. and Mrs. Edgar had many hard experiences during the two years they spent at Kitamaat. Perhaps the most terrifying was the day the wild man-eaters tried to bite their little son, who was snatched from death only by the bravery of his mother. Failing to get the boy, the man-eaters then made a rush for Charlie Amos' baby, but Mrs. Amos gave them a demonstration of muscular Christianity which saved her baby, injured a man-eater and enlisted about fifty in a fight. After this the Christians were again in disfavour. A witch doctor threatened to drive the fish out of the river, while a chief threatened to kill the boy who rang the church bell.

Crosby and the defeated conjurer at Kitamaat.

About this time, Mr. Crosby and his band of workers from Port Simpson were welcome visitors to the Christians at Kitamaat. While a service was being held, a conjurer, who had boasted of his power over the missionary, came to the meeting to create disturbance. Crosby found it necessary to become a militant preacher,

and the medicine man soon realized he had not measured the strength of the paleface. After this, the chiefs appealed to Crosby not to pray that disaster might come to them, promising in turn to desist from persecuting the Christians. Chief Jessea now gave Mr. Edgar protection and the school became a success. When this native pioneer missionary left Kitamaat he was succeeded by Mr. and Mrs. Dudoward who remained only a short time. Kitamaat was again left without a teacher.

A Girls' Home in Port Simpson mission house.

Almost from the beginning there had been thrust upon Mr. and Mrs. Crosby the protection of young girls, many of whom were being sold by their parents—fifteen had been taken from one school—to white men and Indians who cared for neither their souls nor bodies as they carried on their degrading traffic. To escape being bartered girls came to the mission house for refuge. One after another was taken in until fifteen to twenty girls added to the family was a serious problem when the expense for all came from the same source, the missionary's small salary.

A lady who knew how crowded the mission house had become, gave Mr. Crosby a $20 gold piece, saying, "This is all I have saved but if you can build an extension to the mission house, use it." With the help of the Indians the addition was completed and opened in 1879, but the girls kept on coming until again the mission house could not provide the necessary accommodation; yet it was heart-breaking to send them away.

The Woman's Missionary Society organized, 1881.

Mr. and Mrs. Crosby spent the winter of 1881-82 in the East where they had many opportunities of telling of the work in their far-off mission field. The organization of the Woman's Missionary Society in 1881 proved a source of help to the work among the girls. The first $200 raised by the Hamilton auxiliary was given to the Crosby Girls' Home, while out of the first year's income of the Woman's Missionary Society an appropriation of $500 was made to the home and in 1882

Miss Hendrie of Brampton was appointed matron, the first missionary of the Society.

New workers, 1882.

As a result of Mr. Crosby's visit to the East, four new workers were appointed to British Columbia, and G. F. Hopkins, having heard of the great need of missionaries among the Indians, came from Chicago to begin work as teacher at Bella Bella.

The Rev. Amos Russ visits Port Simpson district.

Shortly before Mr. Crosby left for the East, the Rev. Amos Russ, Chairman of Victoria District, visited Port Simpson. He was delighted with what he saw and gladly accepted Mr. Crosby's invitation to accompany him on a trip to see the work of the extensive district. They travelled by canoe and camped at night wherever they happened to be. To Mr. Russ the trip was a never-to-be-forgotten adventure, providing an abundance of discomforts almost unendurable. To Mr. Crosby it was part of the routine, for "no funds to extend the work" had compelled him to travel about 3,000 miles by canoe every year in order to keep in touch with the groups of Christian Indians who, in many scattered villages, were struggling out of heathenism. "Crosby, you'll kill yourself if you go on like this," was the emphatic declaration of Mr. Russ, whose deepest experiences of the trip are not recorded. In Ontario, during the following winter, he waxed eloquent as he told of Crosby's great waterways circuit, of the discomfort, hard work, risk of life and needless spending of time and strength in trying to reach the people. The response was special gifts for a mission steamer, which William Oliver, a ship builder of the Clyde, volunteered to build. In November, 1884, with Oliver as engineer and Thomas Crosby as captain, the *Glad Tidings* left Victoria for her first trip to the northern missions. The staunch little steamer was the beginning of what to-day we call our "Marine Mission," to which Captain Oliver has contributed skilled workmanship, substantial gifts of money, and many years of service.

What Russ said of canoe travel.

Results.

The *Glad Tidings* launched, 1884.

Another new venture in the work at Port Simpson was the newspaper, *The Port Simpson Herald*. The first paper published in the northern district, the initial copy of which appeared September 27th, 1882.

*The Port Simpson Herald*, the first newspaper in the north.

In the fall of 1883 Mr. Crosby decided to open a mission at Bella Coola. Accompanied by Pierce and a volunteer crew, he left Port Simpson by canoe, but on arriving at Bella Coola the chiefs told him that the Anglicans intended to open a mission, so Mr. Crosby immediately withdrew.

On the return trip they called at Bella Bella where Pierce remained to help Mr. Tate. Shortly before Christmas Chief Tom of Bella Coola, with his family, arrived at Bella Bella to spend the holiday season with friends. Before leaving home Tom had told his people he would try to bring back a missionary, as the Anglicans had not come. If he were successful and it happened that he arrived home in the night, he was to fire two shots as a signal that the missionary had come. Pierce gladly accepted the chief's urgent invitation and returned with him to Bella Coola. They reached the village about midnight and Tom fired the shots as he had promised. Immediately shouts were heard and great excitement prevailed on both sides of the river.

Pierce and Chief Tom of Bella Coola.

While in Bella Coola Pierce was the guest of Chief Tom who gave the use of his house for church services and day school; it was large enough to accommodate every one. Without windows or lamps, the great central fire of blazing logs supplied heat and light. Chief Tom had a hard time as a result of his kindness to Pierce, for the other chiefs and older people were bitterly opposed to Christianity, but the young people were anxious to attend school and learn the new way. The persecution seemed to strengthen Tom's resolve to give up heathen worship and everything pertaining to it. "What about the idols I have been worshipping for thirty years?" he asked himself, for he was troubled because they were still in his possession.

Bella Coola Mission opened, 1884.

One Saturday afternoon he told Pierce he intended to burn the idols that night after every one had gone to bed, and invited him to remain up to witness the deed. This Indian chief, just out of paganism, had the courage to destroy what his fathers and he had believed to be possessed of power to heal or kill, and to wield an influence upon life and conduct.

Chief Tom's sacrifice.

At midnight Tom brought out his heathen treasures, which had been handed down for several generations and had been taken from place to place during heathen dances. The boxes were opened in silence. It was a tragic hour. The things that had meant so much to Chief Tom as a pagan could now have no place in his life. The wonderful five-finger magic whistle which his grandfather had refused to exchange for a slave; whistles used at man-eating, dog-eating, and wild dances; soul traps, drums, masks, aprons, head-dresses, leggings; everything went into the red-hot fire. Tom did more than burn the paraphernalia of the conjurer, of pagan worship, and of witchcraft, in that midnight sacrifice; he wiped out the traditions of his tribe. By two o'clock everything had been burned. Then Pierce and Tom with his family numbering five, knelt in prayer; and Tom, rejoicing that he had been "delivered from the bondage of corruption into the glorious liberty of the children of God," prayed his first audible prayer.

Chief Tom and his family accept Christianity.

Sunday morning the whole village knew that Chief Tom and his family had gone over to the "Christian side." At the evening service his house was crowded. The heathen chiefs, their faces painted and wearing blankets, were present. They were dismayed when they saw Tom and his family arise and heard Tom declare that they had done with pagan ceremonies for ever. Chief Tom, their once enthusiastic and devoted leader of rites and ceremonies! Now he announced himself as a leader in bringing his people out of paganism.

Bella Coola thirty-five years after.

Pierce remained a year at Bella Coola and it was thirty-five years before he again had the opportunity of returning. One Sunday morning in 1920 he reached

the beautiful village with its fine schoolhouse, good church, comfortable mission house and Christian community, but had no opportunity of meeting old friends before the service. From the pulpit he saw a face that looked strangely familiar and recognized Chief Tom with whom he had held the weird, midnight service thirty-six years before. What a day it was for the missionary and the chief! Through all the long years, though tempted by potlatches and feasts, by whiskey sellers and dishonest traders, and persecuted by pagan chiefs, Tom had remained faithful through a strength not his own and which he found never failed under the hardest stress.

Bella Coola to-day, Christian and comfortable, is in strong contrast to the nearby heathen village where the people have resisted every effort for their evangelization.

Miss Lawrence first white missionary at Kitamaat.

The Kitamaat Indians were determined to have a missionary teacher and after several unsuccessful appeals sent a deputation to Port Simpson in the hope of securing one. Miss Susan Lawrence, the school-teacher, volunteered to return with the Indians although the 160-mile journey had to be made in a thirty-foot canoe and she knew some of the difficulties that awaited her. The work of this first white woman at Kitamaat was abundantly blest in a revival and when old Frank, the whiskey trader, was converted, the evangelization of the Kitamaats was assured. Charlie Amos continued to be a self-appointed evangelist and served his Lord and Master as school-teacher, peacemaker, and as an example of Christian living.

Upper Skeena Indians hear the Gospel.

Indians from the heathen villages of the Upper Skeena River came every year to the Naas River for oolachan fishing. Their stay of two or three weeks gave Mr. Green the opportunity of preaching to them, teaching them hymns and winning some from heathenism.

Others from the Skeena visited Port Simpson where, as at the Naas, the church, schools, comfortable homes and the changed community life were in sharp contrast to conditions in their heathen villages, and appeals

were made to Mr. Green and Mr. Crosby for teachers and missionaries. Some of those who had become Christians, now found life in their own villages intolerable and many returned to the Naas to become a part of its Christian community.

Mr. Green visits the Upper Skeena, 1878.

In May, 1878, Mr. Green, leaving the work at the Naas with some of the leading members and accompanied by two volunteers, visited the Upper Skeena. A canoe trip to the head of canoe navigation, then a tramp of five days over a rough mountain trail, brought them to the Forks of the Skeena (now Hazelton), 138 miles from the Naas. They were welcomed by the Indians and the four white traders, one of whom had built a schoolhouse which he offered to give to the church sending in the first white missionary or teacher. As village after village was visited, the chiefs and people listened to the Gospel and pleaded that teachers be sent. One chief who a few weeks before had taken about $50 worth of goods from one of the stores, after hearing Mr. Green preach, brought the stolen goods to him with the request that he return them to the owner. It was a hard trip for Mr. Green and his workers, but it repaid a thousand-fold.

Mr. Mathieson, school-teacher at Skeena, 1878.

In the same year Mr. Mathieson, who had taught school at the Naas, went to the Forks of the Skeena. At the close of the year 120 scholars were reported on the roll, forty-eight of whom were adults. Mathieson left the work at the end of the second year.

The appeal for Kishpiax, 1878.

Following up Mr. Green's work, in the autumn of 1878, Mr. Crosby visited the villages of the Skeena. Later in the same year, as the guest of the Hudson's Bay Company's brigade, he again visited the Upper Skeena. The trip of 225 miles from Port Simpson to Hazelton was made in sixteen and a half days. There were forty-four men in the brigade of five canoes and around the evening camp-fires the missionary had the opportunity of teaching hymns, telling Bible stories and winning the men to Christ. On this trip Mr. Crosby met some of the people from Kishpiax, who begged him to come to their village. Years before,

when the Port Simpson Church was being built, Blind Jack, their song singer at heathen feasts and potlatches, had gone to Port Simpson to hear Christian singing. As he stayed some time Mr. and Mrs. Crosby taught him hymns and explained what it meant to be a Christian. When he returned home he carried with him a Bible that his people might see God's Book, a bell to ring every Sunday in honour of God's Day, and in his heart the Gospel message, which he proclaimed to his people. Now they were asking for a missionary; but "no men and no money" was still the answer of the Mission Board when a request was made for workers. The anticipated occupation of this field by the Anglicans, which had resulted in the withdrawal of the appointed Methodist missionary, in 1880, had failed of fulfilment.

Pierce begins work at Kitzegucla, 1885.

It was not until 1885 that Mr. Crosby decided that work must be begun in the villages of the Upper Skeena. Pierce was willing to go if the way opened to begin work. There was no money for travelling expenses, the journey to the Forks of the Skeena would take at least ten or twelve days by canoe, several men would be required, as well as provisions for the three weeks' trip; but letters from the young people convinced Mr. Crosby and Mr. Pierce that God would open the way, and their faith was honoured. Early in November six men volunteered to take them up the river free of charge, Port Simpson friends gave food, and the missionary expedition set out. As Crosby and Pierce travelled, they preached and taught. In most of the villages potlatching and dancing were at their height. In one place, while Mr. Crosby was preaching a dog-eater threw a dead dog at him, but this did not stop the preaching. At Kishpiax the chief welcomed them, but as the Church of England missionary in a village four miles distant had promised to build a church and begin work the next year, our missionaries did not stay. At Kitzegucla Chief Cooksum offered the use of his house for services and a day school. Mr. Pierce re-

mained while Mr. Crosby returned home, thankful that for a second time work was begun on the Skeena.

The first celebration of Christmas at the Upper Skeena.

In the great Indian house, already the home of five families, school was opened. The young people and children attended regularly. Many wore only a blanket, and one little boy came entirely naked, so Mr. Pierce made him a suit out of the lining of his own overcoat. Judge Graham, of Hazelton, was so delighted with the changes at Kitzegucla that he supplied provisions for a Christmas dinner which marked the first observance of Christmas in the Upper Skeena. In a year's time a building, used for a mission house, church and school, was put up by the people, the Missionary Society supplying some of the material. During the year many had become Christians and the opening of the building was part of the celebration of the second Christmas.

After Christmas a band of twenty Kitzegucla Christians, with Mr. Pierce as leader, set out on an evangelistic tour to the neighbouring villages, all of which were heathen. Again the Indians were pioneers in carrying the Gospel to their own people.

The epidemic of measles and witchcraft.

During the winter of 1887 an epidemic of measles broke out at Kitwangah, and spread as the people journeyed here and there for potlatching, feasts and dancing. One day Mr. Pierce saw three mothers with their babies strapped to their backs, lying under some trees, frozen stiff; they had been too sick to go farther. At Kishpiax, where every house was crowded with visitors, so many died that it was impossible to obtain enough boards for coffins, and the dead were cremated according to the heathen custom of the tribe. The Indians blamed the medicine men for using witchcraft and causing many deaths. Kitwancool Jim, a young chief, shot and killed the old witch doctor whom Jim's wife accused of causing the death of their two fine sons. The Government sent a man-of-war with five hundred soldiers, in anticipation of trouble, but in three weeks the man-of-war and the soldiers were withdrawn. In the autumn, poor Jim, a victim of superstition, was shot

by a special constable. Another distressing occurrence was the murder of a white trader named Youmans, by the father of a young Indian who had accidently been drowned while freighting for the trader.

J. C. Spencer our first white missionary of the Upper Skeena, 1888.

Jennings, Crosby and Green from time to time had visited the Upper Skeena; and Sexsmith, a native teacher, had been sent to Kishpiax. As the Church Missionary Society did not extend its work the Indians again urged that a white missionary be sent. The Rev. J. C. Spencer, then teaching at Port Simpson, volunteered to go without promise of support other than that supplied by friends. He reached his lonely and hard field in the autumn of 1888, making Kishpiax his headquarters. Six years later he married Miss Hart, matron of the Crosby Girls' Home at Port Simpson. After a month's wedding journey by canoe from Port Simpson, which they left on August 26th, they reached Kishpiax, where Mrs. Spencer continued to give herself for the uplift of Indian womanhood.

The work in 1885.

During the twenty-five years since Robson first gathered the children into the little mission house at Hope almost unbelievable progress had been made. Indians had become self-appointed evangelists to their fellow tribesmen; churches and schools had been built; industry established; and law and order introduced into many villages. The fire brigades, brass bands, municipal councils, modern homes, better standards of living, and Christian marriages were among the evidences of progress. Crosby, Tate, Green, Pierce and Spencer had pioneered the work, travelling thousands of miles by canoe, enduring hardship and laying down their lives that others might have life more abundantly.

In the Port Simpson district, where there were eleven missions, the Indians were asking for more missionaries and teachers: there was evidence of progress everywhere. The whole missionary force, six missionaries and eleven native helpers, was lamentably small, the work extensive, and the equipment discouragingly inadequate.

The needs of the work.

The missionaries bravely looked into the future, although there seemed little prospect of either men or money. Teachers they must have. Preachers they could not do without. Residential schools were a necessity. Until doctors were part of the missionary force the power of the medicine men would continue. Lumber and mining camps and the salmon canneries were opening up new means of livelihood and ushering in the day in which the Indians would be forced to adjust themselves to new environment. The first stage of the work had been passed. What of the future?

The greatest problem.

The work now presented difficulties as hard to overcome as the opposition and conditions of early days. The Indians must be taught. Simply being good was not enough; they must be good for something. Mr. Pierce said the greatest problem was "how to keep them converted." Many stories similar to the following might be told, illustrating the difficulty of introducing "better methods" for the protection of property and showing the need of education and religious instruction.

"One day we were startled by the clanging of the fire bell, and rushing out to see what was the matter, we discovered a little smoke ascending from the roof of one of the new houses, caused by a spark from the stove pipe. We asked the owner why he did not throw a little water on it instead of exciting the whole village. He replied, 'Why should I put out the fire when we have firemen to do it?' The firemen were soon at the scene, a ladder was procured, and a man climbed up the roof, while another followed with a pail of water and a tin cup. The cupful of water was handed to the man above, who filled his mouth again and again and squirted it on the blaze until the fire was extinguished, when he quietly descended to receive the applause of the tribe for having turned himself into a fire engine."

"At Port Simpson the fire brigade was called out to extinguish a small roof fire. The hook and ladder company was first on the ground and promptly levelled the house, leaving not a stick standing. Next day,

the owner called at the mission house to know who was going to pay him for the destruction of his house.

"The Indians were proud to possess 'a letter or big paper' of recommendation, the larger the paper the more important the owner considered himself. An Indian who could not read brought his 'paper' to one of our missionaries: the recommendation was, 'Look out for this fellow, he is one of the biggest scamps on the coast.'"

The Rev. Dennis Jennings, who for many years had charge of the work at Port Essington, was waited upon by some of the Indians, who requested that the Mosaic Law regarding marriage and wives be adopted as the standard of the mission. "All right," said the missionary, "every one get busy to-day and collect stones. To-morrow we shall begin the stoning." "What do you mean?" asked the astonished Indians. Mr. Jennings explained, "All who have committed adultery must be stoned to death according to the Mosaic Law." No more was heard regarding its adoption.

The half that was never told.

During special services, Mr. Pierce had taught the Indians to sing, "The Half has Never Been Told." He explained that the words used by the Queen of Sheba when she visited King Solomon and saw the grandeur of his court, had suggested the words of the song. "Not half of that city's bright glories to mortals has ever been told," captured the imagination of the Indians, and one night after Mr. Pierce had retired he was aroused by some one shouting, "Missionary come out. We want you." He dressed hurriedly and went out to find a number of Indians waiting for him. The spokesman said, "Missionary, we have had a council meeting and decided we would come and ask you to tell us the half that has never been told about heaven." Mr. Pierce said, "I cannot tell you the other half, but I know if you live up to what you now know, when you are through with this life you will know the other half." The Indians went away satisfied.

## Chapter XIII

# INDIAN MISSIONS IN BRITISH COLUMBIA

### INSTITUTIONAL AND MEDICAL WORK

Victoria District.

The Victoria and New Westminster districts had been without a missionary for several years. In 1884 Mr. Tate was appointed to the Tribes of the Fraser with headquarters at Chilliwack. Throughout the district he found less than a hundred church members. Nanaimo, where Crosby and he began work, had been abandoned, a coal-mining town had sprung up, and life for the Indians was filled with the temptations of the white man's vices.

Mr. Tate visits Ontario.

Mr. Tate went bravely to work. As he compared present conditions with what might have been had the Church sacrificed as the missionaries sacrificed, and given as the Indians gave, he decided to appeal to the General Board of Missions for assistance. The Board was helpless. "No funds" that year (1885), translated into figures, read, "Total income, $172,412. Total expenditure, $194,142. Deficit, $21,729." Although Mr. Tate received no financial help, he sympathized with the Board in its difficult task of trying to stretch an income distressingly insufficient for the rapidly-extending work.

With the help of two native assistants, for a second time Tate began work among the Flatheads. Robert Pike, a young man from Ontario, who had gone to British Columbia at his own expense, was teaching the Indians in the Nicola valley.

### INDIAN RESIDENTIAL SCHOOLS

Residential schools needed.

While day schools were always a part of the work, the nomadic habits of the Indians made their success difficult. The missionaries longed for residential schools which would ensure regular attendance, a Christian home

training, and the opportunity of preparing the girls and boys for the changing conditions, apart from their old environment and associations.

The beginning of the Coqualeetza Institute, 1886.

When Mr. and Mrs. Tate returned to Chilliwack in 1884, for two years they struggled along with the discouragements of a day school. In 1886 they took into their home a number of girls and boys—as many as the building would hold—and a residential school was begun with Mrs. Tate as teacher, matron and cook, while to Mr. Tate's work throughout an extensive district, was added some of the burdens of the new venture, especially the financing, for "no funds" still barred the way to new work. The Woman's Missionary Society in 1887 made a grant of $400 towards the maintenance of the school, and a year later built the first Coqualeetza Home at a cost of $3,500. Help from the Government solved the problem of financing, while the Woman's Missionary Society relieved Mrs. Tate's heavy duties by providing a matron. The school grew until in 1891 its success demanded either discontinuance or enlargement. Mr. Tate went to Toronto and appealed to the Mission Board for help, but none could be given. While he was away the school was destroyed by fire. Once more the mission house became the main building, and with the addition of a temporary building the school was carried on.

With valuable assistance from the Government the second Coqualeetza Institute was opened in March, 1894, with accommodation for 110 pupils.

The Institute began with twenty acres of land, but when it was taken over by the General Board of Missions in 1900 seventy acres were added. Of the industries now taught the first place is given to manual training, farming and gardening. During the summer season the boys are in constant demand by the farmers of the neighbourhood. The Institute has been successful in carrying off many prizes at the provincial exhibition. For several years the Institute has been self-supporting financially, so far as our Church is concerned. The old

buildings had long outlived their usefulness and the marvel is that such splendid results were obtained with such inadequate equipment. The enrolment for 1923-24 was 165 with an average attendance of 143.

The new Institute opened, 1924.

A fine, new building, with accommodation for two hundred pupils, has been provided by the Government, and was opened in October, 1924. A technical school building is now in course of erection. Already there is a waiting list of over one hundred, a testimony to the appreciation of the Industrial Residential School by the Indians, and a tribute to the co-operation of Government and Church.

The Rev. G. H. Raley appointed principal, 1914.

In 1914 the Rev. G. H. Raley was appointed principal. His long experience in the Indian work prepared him for the heavy duties at Coqualeetza. He is justly proud of the progress which has been made in the schoolroom, on the farm, in the workshop and on the athletic field. The first year of high-school work is being taken up in the Institute, two students are attending Chilliwack high school, the entrance class is larger than ever before, and the manual training department, which ranks among the best in the province, last year secured a diploma at the exhibition. The football and basket-ball teams, the Institute band, and the well-drilled Boy Scouts are among the recreational activities of the school.

Some results from Coqualeetza.

It would be interesting to follow the students after they leave the Institute. Several have become ministers and others teachers. The training of the Institute has had a direct effect upon the home life of the Indians throughout the province, for the pupils go out looking forward to modern homes. As an indication of the influence of the Institute, it was found at the last election of the Council in Queen Charlotte Islands that over fifty per cent. of those elected were ex-members of Coqualeetza.

Port Simpson Boys' Home opened, 1891.

While under the Woman's Missionary Society, the Crosby Girls' Home had become an outstanding factor in raising the standard of the home life and in preparing the girls as home makers, there were many boys

who needed care and training; several of the smaller ones had been taken into the Girls' Home until some better arrangement could be made. To see a need was to Mr. Crosby a challenge to meet it. An appeal was made, friends gave money, a temporary building was put up and the Port Simpson Boys' Home opened in 1891 with a family of twenty. Mrs. Bolton took the chief supervision of the home until appointed workers arrived. A grant from the Government and support from the Missionary Society made it possible to carry on the work although suitable buildings were never provided. After twenty years of good work, the school was closed, as there was no land for farming, and the buildings and equipment did not meet Goverment requirements. The boys were transferred to Coqualeetza Institute.

Kitamaat's first ordained missionary, 1893.

Mr. Raley arrived at Kitamaat during the summer of 1893, the first ordained missionary in that isolated field forty miles up Douglas Channel. Mr. and Mrs. Raley faced the problem of securing regular attendance at school. After much prayer, and with the help of the school-teacher, they determined to open a home. Where, was the question. The mission house with its three little rooms was impossible, for besides housing the missionaries it had to serve as a store-room for six months' or a year's provisions. The missionaries were determined, if possible, that the children should remain in Kitamaat instead of going to camp with their parents. Rough lumber was secured and at the end of two weeks a building had been put up, a part of the schoolroom partitioned off for the boys' sleeping quarters, and the home was established. The children brought their own dishes and bedding, some native food was supplied by the Indians and Mrs. Raley looked after the cooking and bread making. Faith, hard work and sacrifice were the foundation upon which the far-reaching work of the Kitamaat home was built. The financial responsibility rested upon the missionaries, and their faith was honoured.

Kitamaat Home opened.

The Kitamaat Homes.

In 1895 the Woman's Missionary Society gave a grant of $200 and friends sent in bedding and gifts of money. Two years later the work was taken over by the Woman's Missionary Society and a new home built. This was destroyed by fire in 1906 and was replaced by a new and better home, "The Elizabeth Long Memorial," which has continued to contribute an uplifting influence upon lives, homes and the community.

Mr. Raley at Port Simpson.

Through the medium of a little paper *Nanakwa* (*The Dawn*), Mr. Raley made the work at Kitamaat known to a large constituency. The home is now in the A Grade, which requires modern equipment and sanitation. Mr. and Mrs. Raley left Kitamaat in 1906 for Port Simpson, where they spent eight years in evangelistic work.

### MEDICAL WORK

The missionaries of the North had appealed to the Mission Board for a doctor, the nearest being 550 miles away; but funds were low and medical work had not yet been undertaken by the Missionary Society.

Epidemics and no doctor.

During epidemics of measles, scarlet fever and influenza, the missionaries were almost helpless, while the death rate was appalling. Missionaries and Indians had seen their loved ones die without being able to help them, knowing that many might have been saved had medical aid been available. While Mr. Crosby was from home on a trip around the missions, Mrs. Crosby was called to the help of an Indian mother whose children had "sore throat," which proved to be diphtheria. Two of the Indian children died and the infection carried to the mission house resulted in the death of two of the Crosby children. They were buried before their father reached home.

Sickness, sorrow, death.

During the years four children of Mr. and Mrs. Crosby, a little son of Mr. Green's, several children and the wife of Patrick Russ, and a son of George Edgar were taken from the family circles of the missionaries, while there was scarcely a family among the people but

mourned the loss of one or more children. The missionaries and the Indians decided there must be a doctor secured for the Port Simpson district; all were willing to help financially. Where could the doctor be found? He must be a missionary and of high standing professionally. They prayed to God to send the right man.

Finding a doctor.

Three medical students at Queen's University, Kingston, Ontario, had pledged their lives to missionary service, through the Student Volunteer Movement. When in Kingston Mr. Crosby met one of these, O. L. Kilborn, and urged him to go to British Columbia. Dr. Kilborn felt he could not do his best work among the Indians but suggested that his friend, Dr. A. E. Bolton, who had begun practice in Portland, Ontario, might consider going. Before locating in Portland, Dr. Bolton had applied to be sent out as a medical missionary, but as medical work had not been undertaken by the Methodist Church, the General Secretary of Missions, the Rev. Alexander Sutherland, D.D., advised him to apply to a Mission Board of another denomination. After an interview with Dr. Crosby, followed by correspondence, Dr. Bolton applied to be sent to British Columbia, but "no funds" were available and his application was not accepted. To Dr. Bolton British Columbia was an open door. Mr. Crosby assured him support from the missionaries and the Indians, to the extent of their ability, and a formal invitation came from the British Columbia Conference although no financial aid was promised. The Missionary Secretary strongly advised Dr. Bolton against going out independently and warned him that the hospital could not succeed, but this did not turn him aside, for he had faith that in going to British Columbia he would enter a field of great usefulness. Disposing of his practice, he and his wife left Ontario and old friends to take the Gospel of healing to the Indians of Northern British Columbia. They paid personally all expenses in reaching Port Simpson, where they arrived November 17th, 1889.

Dr. Bolton, the first medical missionary, arrives at Port Simpson, 1889.

The success of Dr. Bolton's heroic efforts in establishing the medical work, including the building of three hospitals, without expense to the Missionary Society, resulted in medical missions being included in the missionary programme of the Church. The following letter written by this first and self-appointed, medical missionary of Canadian Methodism, after a year in the field and published in the *Christian Guardian*, reveals the opportunity that awaited him:

"My wife and I wish to thank the kind-hearted friends whose sympathy and prayers upheld us and who extended a helping hand to us in this work. It has been a busy year with us. Sometimes I have had more work on hand than I could well attend to, especially during the ravages of la grippe in March last.

Dr. Bolton at the fishing camps.

"The winter and spring were spent here in Port Simpson, where there is the largest Indian population on the Coast. Being the chief trading post, it brings me many visiting patients. During June and July I made my headquarters at Port Essington, on the Skeena, and found a great deal to do among the Indians of the many tribes who gather there during the salmon season. Part of August I put in on the Naas where the fishing continued later. During September there were not many of our people home, but I had a great many patients from a distance. They come to me from two hundred miles inland; the same distance from the south; from Alaska in the north; and from Queen Charlotte Islands in the west.

Some causes of sickness.

"Of course there is a great deal of sickness among this people. Ignorance and uncleanliness are ever accompanied by disease, while the travelling and exposure of their semi-nomadic life add to the liability; but the larger part of their suffering is caused by hereditary disease arising from their impure lives and wantonness of members of our own race and color.

A heavy practice: 5,400 patients in a year.

"Under Providence I hope I have done some good. I have treated over fifty-four hundred patients. A great deal of suffering has been relieved, and perhaps

some lives saved; but lack of proper means cripples us in the work. So many surgical cases need anti-septic operations and dressing, with warmth and good air; other cases need care and food such as they cannot have in their homes. In cases of visiting patients, I have had as many as a dozen here at one time, all lodged in tents on the beach; or, a little better, roofed in by the guest house of the Hudson's Bay Company.

Plans for a hospital at Port Simpson.

"While we are thankful for some good results amid such unfavorable circumstances, yet there are so many cases as the above that one cannot but feel deeply the need for a hospital at this place; and we are going to have one. An interest is awakened among the few white people in the vicinity; and a petition has been sent in to the local Government asking for aid and we have been assured of a grant to help pay running expenses. The Dominion Government should aid through the Indian Department and I have no doubt will do so if the matter is properly presented to them; but we can all have a hand in this great work.

The doctor an evangelist.

"In regard to evangelistic work among the sick, I look upon this as one of the most important departments of our mission work here. I would rather have the privilege of a few words and prayer with a single, dying Indian, than to preach to a church crowded by his white friends who are too full of pride and the enjoyment of life. During the epidemic last spring, when I was almost worn out in body by overwork and personal sickness so that I could scarcely walk from one smoky, ill-smelling house to another to see whole families ill together, and when the work was rendered discouraging by the many who were weakened by previous disease succumbing in spite of all my efforts, nothing so cheered and encouraged me as the pleasure of talking and praying with the sick and seeing in some cases the true repentance and faith which turned their deathbeds into an entrance of glory. These privileges of doing good would be greatly augmented by hospital accommodation, where the sick would be constantly under such influences;

and as some might be expected to come to us from heathen villages, they could be instructed in the Gospel and perhaps find healing for soul as well as body." (Port Simpson, November 17th, 1890.)

Dr. Bolton acquired the language and gained the confidence of the Indians until in a year or two he became not only physician but friend and adviser.

A hard summer at Port Essington.

During the salmon fishing the seven canneries at Port Essington employed many Indians from the villages up the Skeena. In the spring of 1891, on his way to attend Conference in Victoria and to complete arrangements for the hospital at Port Simpson, Dr. Bolton stopped off at Port Essington, intending to spend a few days, and found an epidemic of grippe raging. An old Indian house was made to serve as a temporary hospital and, with Mr. Spencer's assistance, Dr. and Mrs. Bolton fought the grippe. That summer at Essington was not soon forgotten. The Indians had been carrying on a "back to heathenism" revival and had tried to draw the Christian Indians into heathen feasts and abominations, to persuade them to keep the children from school, and to employ medicine men. Kindness and service overcame prejudice and the people in many ways showed their gratitude. Mrs. Bolton and the two teachers who came to help were kept busy making beef tea and gruel, preparing poultices, and giving medicines. One day an Indian woman surprised Mrs. Bolton by giving her $7.50, a gift from herself and friends, saying, "We see you constantly giving food to the sick and we want to help." The amount though small, registered high appreciation from those who had the reputation of always being more willing to receive than to give. During the three months Dr. Bolton recorded 3,400 calls, at most of which medicine and food were given personally.

Port Simpson Hospital opened in 1892.

In 1892 the hospital at Port Simpson was finished and Dr. and Mrs. Bolton moved into their first home—a few rooms in the new building The hospital was completed and furnished, and drugs and instruments

supplied without cost to the Missionary Society. Grants from the Provincial Government, and Dr. Bolton, assisted by the Indians, provided this great blessing to the people of the Coast.

The sources of income for the medical work.

The Dominion and Provincial Government grants of $500 each, the generous assistance of the Woman's Missionary Society in providing nurses, the support of the missionaries out of their meagre salaries, gifts from the Indians, fees from the Indian and white patients, and subscriptions from friends in Vancouver and Victoria, were the only financial provision for the expenses of the hospital. The Church was still not ready to include medical missions in its programme, so Dr. Bolton formed a Board of Directors of friends in Vancouver and Victoria. In applying for the incorporation of the hospital it was provided that the Methodist Church should control the appointment of the medical superintendent.

Branch hospitals opened at Port Essington and Rivers Inlet.

Dr. Bolton travelled up the Skeena, visited the Naas River, spent weeks at Essington and Rivers Inlet during the fishing season, and was in constant demand up and down the Coast. A branch hospital at Essington became a necessity; this was completed in 1895. Two years later another branch hospital was opened at Rivers Inlet, 265 miles south of Port Simpson. Both hospitals were completed without expense to the Missionary Society, which, however, gave a small yearly grant to Dr. Bolton. This gradually decreased to $100.

Dr. J. A. Jackson at Bella Bella, 1897.

The medical work grew beyond the strength of one man and in 1897 the General Board of Missions appointed Dr. J. A. Jackson to Bella Bella, his work including the Rivers Inlet hospital. Bella Bella, with its old Indian houses crowded together, unlovely and unsanitary, stretched along the beach. There was very little land where modern homes could be built and none for gardens, while the location was unsuitable for a hospital. It was necessary to select a place which would meet the needs of the Indians and the growth of the work. To most men the difficulties of moving the village out of its old-

time community houses, building a house for each family, and enlisting the Indians in enthusiastic co-operation would have been an impossible undertaking, but with Dr. Jackson faith and work were inseparable and he planned for a long future to be given to the uplifting of the Bella Bellas. The very foundation of progress was the opportunity for Christian home life and surroundings which assured better health conditions. At the end of a year Dr. Jackson was compelled to withdraw on account of ill health brought on by overwork and heart strain from using a heavy row boat in a rough sea.

Dr. R. W. Large at Bella Bella, 1898.

His successor was Dr. R. W. Large, who arrived at Bella Bella in November, 1898, having spent the summer at Steveston, on the Fraser River, where between 5,000 and 6,000, representing several nationalities, gathered for the fishing. The Japanese had built a hospital for the use of the hundreds of Japanese fishermen. As the doctor in charge of the medical work at Steveston, including the hospital, Dr. Large spent a busy summer before going north to begin his life work among the Indians.

New Bella Bella.

Bella Bella was moving when he arrived. Two miles distant from the old, the new village surveyed and planned by Dr. Jackson was beautifully situated. There were already a number of modern houses and others were being built. When church, school, fire hall, mission house and hospital were completed, Bella Bella was one of the best villages on the coast and a port of call for steamers as they went to and from Alaska.

The first hospital at Bella Bella, 1902.

Dr. Large's skill soon became known and his patients included many brought long distances by canoe and steamer. A hospital became a necessity. Dr. Large knew the Indians would co-operate. They had built the school-house out of fines imposed by the Council for drunkenness, gambling, fighting and immorality. The Ladies' Aid, a new organization, had assumed the responsibility of furnishing the church. The people were beginning to take a pride in their village and

building the hospital was gladly undertaken. The men gave about five hundred days of work, the women cooked for the workers, and when finished all were proud of "our hospital," although its capacity was only twelve beds. The young people of Central District, Toronto, supporting Dr. Large through the Young People's Forward Movement, provided bedding, linen, etc. The $500 Dr. Large had borrowed personally for material was soon repaid, a tuberculosis cottage built, and the hospital opened in October, 1902.

Fighting tuberculosis.

Dr. Large enlisted the co-operation of the Indians in fighting one of their worst enemies—tuberculosis. He lectured on such subjects as ventilation, sanitation, cleanliness and food, making generous use of lantern slides and charts. When the educational method did not produce all that was expected, Dr. Large, who was resourceful, frightened the Indians into a strict observance of certain health rules. A set of charts showing the effects of alcohol on the human body were a startling revelation and helped in a needed reform, for drinking was a temptation hard to withstand. A commodious wharf and a twenty-foot sidewalk built by themselves were the pride of the Indians. "No spitting" signs warned every one that a fine would be the penalty if any one was found guilty of this method of spreading tuberculosis. One day three white men came in a yacht. It was only an Indian village so they paid no attention to the signs, but to their surprise they were arrested and brought before the council. The fines imposed expressed the council's estimate of the offence and were a substantial addition to the Village Improvement Fund.

The difficulties of the medical work.

The medical work was not without its difficulties—witchcraft, Indian medicine, the witch doctor, the wholesale doses of medicine the Indians took on the assumption that if one tablespoonful would help surely the contents of a bottle taken at one time would result in an immediate cure. The cause and cure of disease by the native method was bound up in superstition and fear;

the doctors, man-eaters and dog-eaters received their powers through being possessed by a spirit which entered them while voluntary wanderers in the forests or on the mountains where they remained until reduced to almost a skeleton. The solitude, the nerve strain of listening for the spirits and communion with their own thoughts, brought those enduring initiation almost to the maniacal state. It depended upon which of the spirits possessed him how the newly-empowered doctor acted when he returned to the people. If a man-eating spirit were in possession he would attack one of the people; and no one dare deny him a bite. Many a Bella Bella could show scars of the horrible heathen practice. The Indian doctors were accredited with power over the evil spirits which caused sickness, disaster and death. The degree to which they exercised this boasted power depended upon the quantity of blankets, furs, rifles or money which their patients were willing to give as fees. The Indians would often try cures recommended by friends and employ a medicine man while they were under the doctor's care. The hospital patients, however, had the advantage of escaping concurrent treatment.

Two interesting patients.

One interesting hospital patient was Jack, the first Christian in Bella Bella; after a life of devoted service to Christ he died in 1903. Another patient who came to Dr. Large was an old medicine man whose remedies for others brought no relief to himself.

Hospitals multiply. All needed.

Port Simpson hospital with its summer branch at Port Essington, and Bella Bella with its Rivers Inlet branch, were in 1902 the only hospitals from Vancouver to Port Simpson. With the development of the Coast, by 1909 hospitals had been opened at Rock Bay, Van Anda, Alert Bay, Bella Coola, Swanson Bay and Prince Rupert. While Bella Bella and Port Simpson hospitals represented Methodism, the others, some missionary and some municipal, were all needed and welcomed.

Dr. Bolton leaves Port Simpson.

After thirteen years of strenuous work on account of ill health and to give his children educational advantages, Dr. Bolton moved to Vancouver where he carried his

missionary spirit into the large private practice he established. His death in 1914 was a great loss to the Church and to a host of friends in both British Columbia and Eastern Canada.

Dr. Kergin at Port Simpson.

Dr. W. T. Kergin took up Dr. Bolton's work at Port Simpson in 1903 where the new hospital and the doctor's residence were not the only evidence of the efficient work of the pioneer of medical missions in Canadian Methodism. Prince Rupert, a few miles from Port Simpson, the terminus of the Grand Trunk Pacific, began to develop. Dr. Kergin left Port Simpson and began private practice in Prince Rupert in 1910.

Dr. Large becomes superintendent of Port Simpson Hospital, 1911.

Dr. Large, with his years of experience among the Indians, was asked to become the superintendent of the Port Simpson medical work. While reluctant to leave Bella Bella where he had spent twelve years, he accepted the work at Port Simpson where his boys would have the opportunity of attending school. During the years at Bella Bella marvellous changes had taken place. The new town, with its modern, well-furnished houses, gardens of flowers and vegetables, well-dressed people guided by the catalogues of the great departmental stores, baby carriages, sewing machines, bicycles, organs, gasoline launches built by the Indians and comparing favourably with those made by professional boat builders, the steam sawmill owned and operated by the Indians, and four stores, were all evidences of material progress and that the Bella Bellas of Campbell Island were no longer living apart from the rest of the world.

A Christian wedding.

The following is an interesting item regarding the wedding of two Christian young people. "At the appointed time along came two bands, the Bella Bella and that from the village to which the young people were going. Soon came the bride and groom and the marriage took place in our sitting-room. 'The bride was a very pretty girl and looked charming in a navy blue travelling suit, with a large velvet hat, and fur trimmings to match.' After the usual congratulations the happy couple were escorted by the bands to the hall,

amidst showers of rice. The members of our staff accompanied them to the hall, where a very nice feast was served by the Indians."

In leaving Bella Bella, Dr. Large felt disappointed that to a great degree the Indians were still dependent upon the help of the missionary to guide them. Thirty years of Christian missions had transformed the Bella Bellas; after all, what are thirty years in the long process of overcoming evil with good, and changing a heathen camp into a Christian community?

Dr. Schlichter at Bella Bella.

Dr. C. C. Schlichter followed Dr. Large, finding in the work the opportunity of spending his life where it would count, but after two years, ill health compelled him to give up the work.

Dr. Lepper's death at Rivers Inlet.

Dr. A. F. Lepper, a fine type of physical manhood, thoroughly trained professionally and consecrated to life service for his Master, was appointed to West China in 1911. When the Chinese Revolution broke out in the autumn of that year Dr. and Mrs. Lepper were on their way to Vancouver to sail for the Orient but were intercepted in Saskatchewan by a telegram. Obtaining permission, for a few months he took charge of a private practice. Owing to Dr. Schlichter's failing health Dr. Lepper was asked to go to Bella Bella until the autumn of 1912 when it was expected he would proceed to China. Dr. Lepper gladly responded to the call, but at Rivers Inlet, the following summer, during an epidemic of tonsilitis, he died.

The R. W. Large Memorial Hospital.

Before going to China Dr. A. E. Best supplied for two years at Bella Bella but it was not until Dr. G. E. Darby, a Gold Medalist in Medicine of the University of Toronto, arrived in 1914 that Bella Bella has had a permanent medical missionary since Dr. Large left. The fine, new hospital, "The R. W. Large Memorial," built in 1918, at a cost of about $20,000, of which the General Society and the Woman's Missionary Society each gave $2,000, private subscriptions and government grants providing the remainder of the cost, is already too small for its growing work. Instead of having to urge the Indians

to enter the hospital they are disappointed if the doctor thinks they are not ill enough to be admitted. About two-thirds of the patients are Indians; the other third includes whites, Japanese and Chinese.

If space permitted it would be interesting to tell about some of the patients. One man remarked to Dr. Darby that he believed God was working through him; otherwise how could he cure as he did? Cases beyond the doctor's aid, the Indians are still disposed to ascribe to witchcraft and the old spirit of revenge is aroused against the person suspected of causing the disease.

Work among the women and girls at Bella Bella.

Mrs. Darby, a graduate in Arts of Victoria College, Toronto, finds abundant work to do among the women and girls. The younger women have made marked progress in their organizations, especially the Mission Circle with its programme of world-wide study. Holidays, such as Empire Day and Dominion Day, are marked by special patriotic programmes. Christmas is the outstanding celebration of the year, while at Thanksgiving its lessons are not overlooked. The preparation of programmes for these occasions are heartily entered into by young and old. The hospitality extended to friends of the patients and to travellers makes many demands upon Mrs. Darby as hostess, but such work is gladly done in all the mission houses on the Coast.

Medical work begun at the Naas.

Medical work was begun at Lakalzap on the Naas by Dr. W. T. Rush, in 1898, where for the preceding five years the Rev. S. S. Osterhout had been the missionary. Mr. Crosby, having been appointed to the tribes on the east coast of Vancouver Island, Mr. Osterhout was transferred to Port Simpson and made Chairman of the District.

After graduation from Trinity College, Toronto, Dr. Rush entered the Post Graduate College in New York. He placed himself at the service of the Church and entered the work in the hard, isolated field of the Naas, where the people welcomed him as preacher and doctor.

While the village of Lakalzap was headquarters, the work included the adjacent heathen villages. Epidemics of measles and whooping cough made the work heavy during his first winter. The people appreciated having a doctor and before spring they had fitted up a hospital "which they looked after themselves." Primitive though this hospital was, it was a shelter and better than having the sick lie out in the open, or in the fishing smacks. While it served temporarily, Dr. Rush looked forward to one of a decidedly different type.

Mr. Osterhout travelled sixty-five miles by canoe from Port Simpson to spend Easter at the Naas. Among the thirty he baptized and received into the Christian Church were four leading chiefs, one of them being "a great man of the river." These converts were won in a revival shortly after Christmas.

After two years of strenuous, faithful work at the Naas, it was with deep regret that Dr. Rush was compelled to leave on account of ill health; and Lakalzap with its band of Christian workers, its Epworth League, church, hall, day school, a few modern houses and the people leaving the old heathen trail, was left without medical help and a missionary. Later, the work on the Naas was given over to the Church of England.

Dr. Large called to higher service, August, 1920.

After ten years of service in the Port Simpson work, in August, 1920, Dr. Large, beloved and honoured by all, was called to higher service, and Canadian Methodism lost one of its great-hearted, skilful physicians who had refused the prospect of the "great possessions" of his profession to give himself and his gifts as a pioneer to the Indians of the Pacific Coast.

Indians and music.

In all his work Mrs. Large had an important share. Her musical education, in which she had won high honours, found an unique opportunity among the music-loving Indians. Although their native music consisted chiefly of weird, minor chants, usually accompanied by the rhythmic beating of a drum, many of the Indians had good voices and Mrs. Large, in addition to the simple, Gospel melodies, taught them selections from

the oratorios and other music of recognized standard. Dr. Large was also musical and together they enjoyed preparing the Indians for contests and concerts. The bands, both at Bella Bella and Port Simpson, were organized under the chiefs. They paid professional band instructors from $175 a month to nine dollars a day during the winter season for special training. To the band fees the teachers added those from private tuition. Port Simpson band, the best on the Coast, numbered thirty-five pieces and was the proud possessor of a set of bagpipes given to one of their number in 1904 by Lord Dundonald. The band counted among its honours the privilege of having played before King George, when, as the Duke of York, he visited British Columbia. At a band concert given in Port Simpson the programme included the overtures from Zampa and Semiramide, the Tannhauser March, as well as a few popular numbers. Indian bands carried off rewards at the provincial exhibitions, but Dr. Large while always proud of their success was still more proud of the excellent behaviour of the men during their absence from home. In Port Simpson there were a number of pianos and organs, the girls were taught music in the Crosby Girls' Home and Mrs. Large gave freely of her talents. In the church a native now plays the organ and the choir, organized and trained without the aid of a missionary, is ambitious in its selections. "The Hallelujah Chorus," "The Gloria," "The Heavens are Telling," and many difficult anthems are given creditable rendering. A few years ago a choir from Alaska visited Port Simpson and gave the oratorio of "The Messiah" in its entirety, the Port Simpson choir joining in the "Hallelujah Chorus." These singers were the children of the men and women who forty years before whooped and yelled as they tortured to death their helpless captives. Surely "The Lord God omnipotent reigneth."

Dr. William Sager who had been assistant to Dr. Wrinch at Hazelton and later had charge of medical work and Sunday services at a mining camp at Surf

Dr. Sager superintendent of Port Simpson Hospital, 1920.

Inlet, was appointed superintendent of Port Simpson Hospital in 1920. Dr. Bolton had brought the hospital to a self-supporting basis, with the exception of the salaries of the nurses which were paid by the Woman's Missionary Society. Drs. Kergin and Large, notwithstanding the increasing demands, continued the hospital on the basis Dr. Bolton established. Dr. Sager is successfully carrying on the work which has for so many years been a blessing to the north.

Dr. Spencer at Bella Coola.

The need for medical missionaries on the Coast was so great that Rev. J. C. Spencer obtained leave of absence to take a medical course. Returning to the field he was stationed at Bella Coola and there for many years carried on the work.

An appeal for a doctor for the Skeena.

While in 1900 medical missionaries were working among the Indians of the Coast, those in the central interior were without a doctor. Witchcraft was still the cause of suffering and the medicine man the acknowledged healer of physical ills. Some of the Indians who went to the Coast for the fishing returned to tell of the miracles they saw performed by the white doctor—beyond anything attempted by even their greatest medicine men. While through superstition the Indians were reluctant to ask for a doctor, the missionaries at the Coast, as well as those on the Upper Skeena, felt that in bringing the full Gospel to the Indians the medical missionary was indispensable.

Dr. and Mrs. Wrinch answer the call.

The call to missionary service came through his fiancee to Horace C. Wrinch, a successful young farmer in Ontario, who added to the honours obtained in schools in England the highest conferred by a Canadian Agricultural College from which he was graduated as the Governor General's gold medalist. Leaving the farm, he attended Albert College, from which he entered Trinity Medical College, Toronto. His honour standing throughout his course secured for him a position in one of the large city hospitals.

Mrs. Wrinch was equally well prepared; a qualified teacher, in preparation for mission work, she took a

nurse's training, graduating as medalist, and for a time was acting superintendent of Grace Hospital, Toronto.

Medical work at Kishpiax.

With the arrival of Dr. and Mrs. Wrinch at Kishpiax in 1900, medical work in the central interior of British Columbia had its beginning in the lean-to of an Indian log house which served as office, dispensary and operating room. Hazelton, ten miles distant at the head of navigation on the Skeena, was the chief business centre and distributing point for supplies for the country two hundred miles north, south and east. An Indian office, three stores trading chiefly with the Indians, the Anglican Church and mission house, represented the business, educational and religious interests of the community. There were only forty white people, and hardly an acre of land was taken up away from the river bank. Mail was received only twice during the winter: the distance from the outside world could not be measured by miles.

Dr. Wrinch spent one day a week at Hazelton, where the equipment was much the same as at Kishpiax. A hospital was needed and must be built without delay. Dr. Wrinch decided that it should be at Hazelton in order to afford the fullest service to the Indians, the community, and the people scattered over the wide area of which Hazelton was at the cross roads.

Medical work and hospital at Hazelton.

During the three years following his arrival, land and government grants for a hospital were secured, a mission house and dispensary built and the work established at Hazelton. Hospital work was begun before the hospital was built; for what could be done without some place to care for the sick who travelled long distances for medical aid. The new mission house was placed at their service. The living-room used for the public ward and the two bedrooms for private wards, crowded Dr. and Mrs. Wrinch with their two small boys and the hospital nurse into close quarters, while there was always danger of infection.

Hazelton Hospital opened in 1904.

The Hazelton Hospital was opened in 1904 with twenty beds. The Woman's Missionary Society co-operated by providing the salaries for the nurses, the

young people in the Leagues and Sunday schools gave gifts of money, supplies of bedding, etc., and beds were supported by friends. From the first the hospital has been on a business basis under a Board of Directors and an Advisory Committee.

The medicine man converted.

The conversion at Kishpiax in 1904 of the chief medicine man of the district was a distinct help to the medical work, for in becoming a Christian the conjurer acknowledged his profession a sham. About the same time the recovery of an Indian after an operation for appendicitis and the restoration of his wife to health after a tumor had been removed, did much to establish among the Indians confidence in the hospital.

The development of the hospital.

Through the years the hospital has kept pace with the development of the country, for Hazelton is now a town on the main line of the Canadian National Railway and the hospital, with its additional wards, sun balconies, the cottage and Alpine Lamp for tubercular patients, the summer and winter ambulances, and the well-equipped operating room, places the institution, with its training school for nurses, among the best in the province.

The hospital farm.

An economic feature of the work has been the farm from which sufficient vegetables, fruits in season, eggs, butter and cream, are supplied to the hospital. Dr. Wrinch has found his knowledge of agriculture a valuable asset not only to the medical work but also to the community, for many settlers as well as Indians are supplied with seeds and cuttings, while the farm serves as a model of "best methods." Land around the hospital has been cleared for a park which is enjoyed by the patients while convalescing.

Mrs. Wrinch's contribution to the work.

The hospital is a mile distant from Hazelton and the hospitality of the mission house to friends of the patients created friendliness and confidence. Through the years not only in her home but also in the hospital Mrs. Wrinch's ministry of helpfulness was a strong factor in the success of the work. She was always ready to help in an emergency and her work extended from friendly

visits in the wards to canning fruits, meats and vegetables that the hospital might be supplied with food otherwise not obtainable. Service such as she rendered cannot adequately be recorded. When she went to her crowning in March, 1923, the great north country lost and mourned a friend.

Trappers and Indians, prospectors and miners, Hudson's Bay employees and travellers are all served by the hospital. The Indians understand that through service to all they have the benefit of an equipment which would be impossible were the hospital dependent upon their support.

Church and State honour Dr. Wrinch.

In recognition of Dr. Wrinch's work, Victoria College honoured him with the degree of D.D., while the constituency which he serves as physician and friend, has elected him as their representative in the provincial parliament. Dr. Geddes Large, a son of Dr. R. W. Large, is assistant physician at Hazelton Hospital, and Dr. Wrinch's eldest son, Leonard, is in college preparing for medical service.

Dr. and Mrs. Wrinch had looked forward to going to China, but they willingly responded to the call for medical work among the Indians in the far country of the Upper Skeena, and through the long years of a quarter of a century of pioneer work their ministry never failed in its objective of bringing to all the healing touch of the Great Physician.

## Chapter XIV

# INDIAN MISSIONS IN BRITISH COLUMBIA

(CONTINUED)

### THE DEVELOPMENT OF NORTHERN MISSIONS

Mr. and Mrs. Crosby leave Port Simpson, 1897.

While we have given an account of the founding and work of the residential schools and of the medical work, we must go back to 1897 when Mr. and Mrs. Crosby left Port Simpson. In that year the district was divided into the districts of Port Simpson including Queen Charlotte Islands, the Upper and Lower Skeena, the missions on the Naas River and Port Simpson; and the district of Bella Bella extending from Low's Inlet at the north to Cape Beal and around Vancouver Island, a coast-line of over one thousand miles. Of this extensive and newly-formed district of Bella Bella, Mr. Crosby was made chairman and appointed to the work on the east coast of Vancouver Island.

Port Simpson after twenty-five years.

During his quarter of a century in the North thirty churches or preaching places, a girls' home, a boys' home, three hospitals and the mission steamer, *The Glad Tidings*, had been built; Sunday schools had been established; evangelistic volunteer bands had been formed; about 1,500 members had been gathered in, and at this time Mr. Crosby estimated that through the several agencies at work at least 10,000 were being reached with the Gospel.

Saying good-bye to Mr. and Mrs. Crosby.

It was a hard trial for these pioneers to leave the people whose joys and sorrows they had shared for so many years and for whom they had sacrificed and given their best. The service in the church when nearly the whole congregation pledged afresh their allegiance to Jesus Christ; the school children, most of whom Mr. Crosby had christened, gathered to say good-bye; old

people who had been brought out of paganism parted with the missionaries until they would meet again in their Father's house of many mansions; good wishes from every one, many warm handclasps and with a "God bless you," the promises to care for the four little graves, were part of the farewells which were not finished when the last whistle blew and the *Glad Tidings* left for Victoria.

The North in 1874 and in 1897.

Notwithstanding all the sorrow of parting, it was a thanksgiving trip for the missionaries. They stopped at every mission between Port Simpson and Victoria. Twenty-five years before, with the exception of Mr. Duncan's mission at New Metlakatla, the whole coast, including Port Simpson, was heathen. The demonstrative welcomes, the delightful fellowship, the happy Christian homes in which they visited, the meetings in which both people and missionaries were blest, were compensation to Mr. and Mrs. Crosby for any sacrifice they had made and they went on their way with fresh inspiration for the task that awaited them.

Mr. Osterhout at Port Simpson.

As Chairman of the Port Simpson District, Mr. Osterhout's duties extended over a wide field. At every service in Port Simpson he preached two sermons, one in English, the other in Tsimpshean, which he mastered in six months. When the Indians came from the Naas they felt very much at home, for they said Mr. Osterhout spoke the Nishga like one of themselves.

The membership at Port Simpson was over four hundred and at the end of his first year Mr. Osterhout reported missionary givings of $355, good support of the connexional funds, and, aside from the missionary's salary, church expenses met. The evangelistic bands, organized to visit camps, the fisheries and heathen villages, prepared for their work by study. Young and middle aged men, and others as well as band workers, met as often as four nights a week. In 1900 Mr. Osterhout reported, as a result of this study, two licensed local preachers, two others preparing for native mis-

sionary service, and thirty-eight licensed exhorters, several of whom would qualify for local preachers.

The Salvation Army.

The coming of the Salvation Army to Port Simpson where the needs of the people—spiritual, mental and physical—were being met, caused no little confusion and "what formerly was a peaceful mission where unity, love and charity prevailed, was transformed by untempered zeal and misdirected effort into a scene of strife and spiritual war." The officer in charge of the Army frankly admitted that Port Simpson was not the place for Army effort. "Fields were white unto harvest, and the harvest perished; while in Port Simpson there was struggle and contention over sheaves already gathered."

The Epworth League organized.

The organization of the Epworth League in 1900, with its solemn pledge and the studies of the Missionary and Literary departments, new to the Indians, was very effective in overcoming some of the difficulties and the membership soon numbered sixty.

The Christian band of workers.

The Christian Band of Workers which Mr. Crosby organized and trained and upon whom the missionaries had depended for help in visiting the scattered villages, promoting temperance, holding street meetings and assisting in all the work of the Church, did effective service for many years, but later became an independent body, built its own hall, collected and spent its own funds, and secured from the Provincial Legislature incorporation on a club basis. As the members refused to unite with the Epworth League there grew up a spirit of rivalry. To create and maintain "the spirit of unity in the bond of peace" and encourage all to cooperate in the work of the Kingdom, without which real progress was impossible, required wise leadership.

Port Simpson seemed to be the mecca of religious organizations, for others followed the Salvation Army. While the Methodist made no claim to church monopoly, yet three or four denominations working where one was sufficient was a waste of the Lord's money and made the necessary discipline impossible.

The coming of the telegraph and railway.

In addition to the religious restlessness, suspicion was aroused through the arrival of the Government Telegraph Construction party, for rumours were circulated that the reserves had been sold without the knowledge of the Indians. These rumours seemed to be confirmed when the surveyors of the Trans-Canada Railway began their operations in the streets and on the seashore near the village. "Through the tactfulness and good judgment of the men in charge of both Telegraph and Survey parties, and the grace of God in the hearts of the Indians, suspicion gave way to confidence and excitement to peace."

B. C. Freeman leaves Skidegate, 1903.

On account of Mrs. Osterhout's health, in 1903 Mr. Osterhout was transferred from the North and stationed in Victoria. The Rev. B. C. Freeman, who had been nine years at Skidegate, Q.C.I., was appointed to Port Simpson. In contrast with the isolation of Queen Charlotte Islands, Port Simpson seemed a stirring town. A school for the children, a doctor within call, the fellowship of other workers, the frequent mail service and contact with the outside world, were all appreciated, yet the missionaries parted with their friends at Skidegate with many regrets. A fine church with a membership of one hundred and thirty-nine, a well-attended Sunday school, a successful day school, industries owned and operated by the Indians, and a Christian community of which any village might be proud, represented some of the work which Mr. Freeman handed over to Mr. Bromwich until an ordained missionary could be secured. Only nine years before, Amos Russ, the first Hydah to accept Christianity, had been compelled through opposition to the "new way" to leave his home and people. Material progress was an indication of the new standard of life which had come through the Gospel, and the changed lives of the people an evidence of the life more abundant which was driving out old beliefs and customs and through which Christian character and spiritual ideals were being established.

Frank Hardy appointed to Skidegate, 1905.

The steamboat men hated the trip once a month to Queen Charlotte Islands, which they called "the end of the Empire," but the Rev. Frank and Mrs. Hardy, who arrived in 1905, found in Skidegate the beginning of an opportunity to help the Hydahs in adjusting themselves to a new environment. The isolation, which had been so advantageous to the missionary, was broken by the development of the mines and timber interests, by the settlers, by the transient white population and by the prospect of a railway terminus on the Coast. The missionaries at Skidegate had now the same problems to face as the missionaries on the mainland. "One gets a wholly new conception of the Old Testament stories after having looked upon some of the home relationships that still exist among our native peoples. It was a startling thought at first that the Carpenter of Nazareth dwelt among a people despised, and in a home more lowly than that of a native of the present day, and it gives new value to human worth to realize that among the honest, simple fishermen of our Hydah congregations there are natures as impulsive as Peter's and as lovable as John's," wrote Mr. Hardy, regarding the Hydahs.

Indians and whites compared.

In comparing the Indians with men of our own race, he again writes: "We have been born heirs of the ages with conscience quickened by generations of literature, history and strong moral organizations. The Indian has had none of these things. His ancestors knew only the sea, the sky, the seasons and a few broken legends of superstition. If our moral standards, therefore, are not higher than his, he is our superior. In this connection we often think of the wise words of good Captain Warren, who has steamboated the coast for half a century. He said, 'It took our own race a long time to improve.' And when one thinks of the human driftwood that still remains in our "improved" race, we fear we find small justification of any excuse we may offer for those over anxious to pick the mote out of their Indian neighbour's eye. There is hardly a white man on this coast of whom it may not scornfully be said,

"Thou hypocrite! Behold a beam is in thine own eye."' When we think of this and of the progress of the Indian people from savagery to their present condition we face an amazing fact for which we thank God and take courage."

The following report of the Indian agent at Skidegate, published in the Report of the Department of Indian Affairs, 1916, gives a graphic account of the phenomenal progress made by the Hydahs who fifty years ago were dreaded from Victoria to Alaska:

The Report of the Indian Agent.

"The two large bands of Indians on Queen Charlotte Islands are known as the Massetts and Skidegates, and are located on Graham Island, the largest of the group of islands on the shores of Hecate Straits. Before the location of the boundary line between the United States and Canada, the Hydah Indians crossed over to Prince of Wales Island, and a number of the same tribe located there. We had a visit last year from fifty-five of the American Hydahs now permanently located at Hydaburg, Alaska, and had the opportunity to meet with Indians who live under another form of government, and an opportunity to compare the Indians of the same nation who have been granted the privileges of citizenship and who are, practically, independent of government control. They remained at Massett almost a month and my experience with them proved that they are no further advanced than the Indians of this agency. A number of them read, write and speak the English language and they were met by Indians who addressed them in the same tongue. They brought three large launches, flying the American flag. Our Indians met them with a uniformed brass band and the Union Jack was flying before the houses of our prominent Indians in places where a short time ago the 'totem' poles of the hereditary chiefs stood.

The visiting American Hydahs.

The Hydahs the most advanced on the Coast.

"This year the former so-called 'Head Hunters of the Pacific' met, as they did last year, their former enemies, the Tsimpshean band, and showed the marked improvement since Confederation. The chief councillor ad-

dressed them in English and there was little to show that it was not a gathering of whites, welcoming visitors to a town, modern in all its surroundings. Fifty years ago these Indians were the 'terrors of the North'; today they are the most advanced on the whole coast of North America. The change can only be comprehended by those who have associated with these Indians for half a century. It is the most remarkable circumstance in the history of British Columbia.

Hydahs ambitious to be part of the British nation.

"There is much still for the Indian to learn before he will take his place as one of the equals of our race; but there is no doubt that the Hydah nation is ambitious to become a part of the British nation, freed from wardship and capable of exercising the franchise on this side of the line, as their brethren are in United States territory. Individually, a large percentage of them read and write. They take a keen interest in everything that goes on around them. Their internal affairs are managed by councils elected annually, and working under by-laws approved by the Department. They have their churches, town halls, good streets, presentable residences, wharves, brass bands, gasoline launches, rowboats, cattle, horses, and all modern improvements, including waterworks. They dress well and the able-bodied Indian asks for no relief, earning a living for himself and his family.

A glimpse at Skidegate.

"The Skidegates have erected a number of new residences, all substantial buildings. They take a pride in erecting good cottages and are learning to furnish them with modern furniture. In fact, the Skidegate Indians have homes that are models of cleanliness and they deserve credit for many improvements that are seldom noticeable in towns inhabited by Indians. Many of them have musical instruments, carpeted floors, kitchen ranges and all the conveniences of modern dwellings. Since the introduction of the councils, the Indians are doing away with old ideas and customs. The former chiefs erected flagstaffs, from which they float the British flag.

"The introduction of town councils working under approved by-laws, appears to show improvement in many ways. The residents take an interest in the elections and the proceedings, and the agent has an authorized body of men to consult, when business of local interest is to be transacted. It is noticeable that the Indians elect some of the best of their band as councillors. Fortunately they understand all that is said; they study the by-laws and are in favour of improving things. They even want to go further than the by-laws allow. It is sometimes problematical whether the Indian should have the same liberty that is given the Hydahs of Alaska. We have men capable of exercising the franchise, who can read and write, and understand the affairs of the country as well, if not better, than many foreign voters who have been naturalized. If the Department should consider the question of enfranchising the Indian, the Hydahs would be a model band to first prove the advancement of the aborigines. There is no doubt that they are not content with being wards of the Government. They are ambitious and are looking ahead and wondering why they have not the same privileges with men who have no interest in the country. They have all the qualifications necessary—not as a band—but individually among the educated Indians.

Evidence of progress.

"Where bands of Indians build towns, have councils, speak English, and where they conduct their own affairs, as the whites do, they claim that some other form of government should be applied to them than that given to the ignorant Indians, living along the Coast in shacks and making no efforts to improve. They ask: 'Why are we educated? What are our prospects for the future?' They also say, 'Our American Hydahs just across the boundary line are no better able to care for themselves than we are; yet they have the franchise and are not as children and wards.' In my opinion there are many Indians capable of caring for themselves who should not be under the protection of the department.

The objective of the Government.

They associate with the whites; are as shrewd in business dealings as we are, and are well able to care for themselves. The older Indians are not fitted for self-government; but the Indians under forty years of age are all capable of caring for themselves in this neighbourhood, and it is pleasing to note that the Deputy Superintendent General, in his last annual report, states that the ultimate aim of the department is to enfranchise the Indian.

The moral code of the Indian.

"The question of morals is one that has given considerable difficulty. Some Indians do not look upon the moral code of the whites as applicable to them. Their old marriage customs were different, and they retain many of the characteristics of the ancient Indian, when it suits their purpose. The better class of Indians, and the missionaries, are fighting this evil—the greatest difficulty with which we have to contend. The history of our Indian tribes shows that each had a different law regarding marriage which might have been acceptable before the advent of the Christian teachers; but where we now have missionaries among the Indians, the same law regarding marriage that we have for the whites should be carried out."

Contrasting Canadian and American Hydahs.

The contrast made by the Indian agent between the visiting Hydahs from Prince of Wales Island, Alaska, and the Hydahs of Queen Charlotte Islands under the care of the Canadian Government, shows that the Government of the United States has not given the Indians advantages greater than have been accorded them by our Government, which has always cared for them and will continue to do so until they assume the responsibilities of citizenship.

Looking back fifty years.

Those who can look back fifty years marvel at what missionary service has accomplished in bringing the Indians of Northern British Columbia out of paganism. Tate and Pierce, still in the work, saw the beginning the day the people gathered for that memorable meeting in the great Indian house in Port Simpson in the spring of 1873. Continuous service enables them to estimate how sweeping and permanent the changes have been.

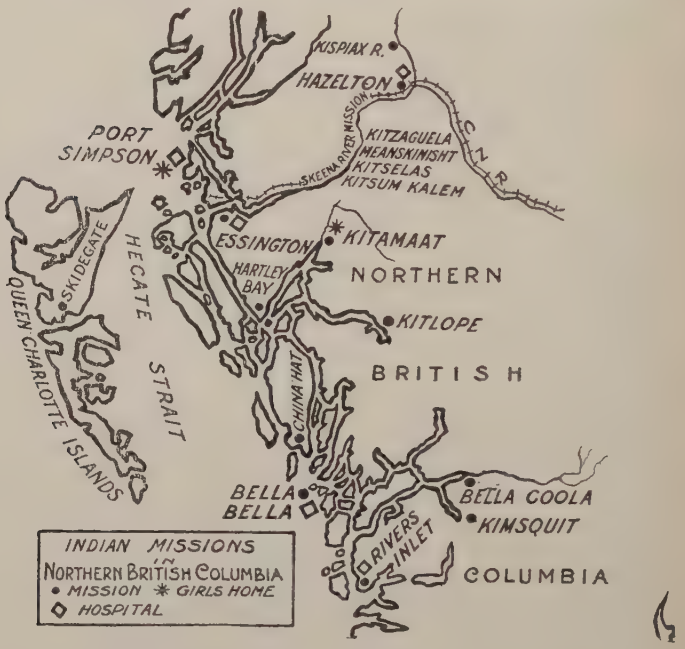
Problems which still exist.

There are problems still to be met and the missionary of to-day faces difficulties which did not exist in the early days. Denominational divisions confuse the people; the use of native intoxicants debases, as does the white man's whiskey; feasting for the dead is still practised; the influence of the medicine man has not been entirely overcome; the power of witchcraft has not been altogether broken and in the farther north still holds the people in its awful bondage (as late as the autumn of 1924 a young man, accused of witchcraft, was tortured to death by members of his own band); the Indian law regarding heirs and inheritance of property retards progress, for the line of succession is not from father to his own son but to the son of his sister. One of the results of this is that a boy finds no interest in helping his father when all that is accumulated goes to his cousin—why should he work to benefit his aunt's family? At Kishpiax a man died who owned four cattle. At the time of his death his little daughter was in the Hazelton Hospital where for a long time she had been a patient. The hospital charge was only twenty-five cents a day, and the mother, grateful for her daughter's complete recovery, gave Dr. Wrinch a well-grown calf in settlement of the account. "The widow has no right to pay her bills with anything her husband had owned," is the ruling of the Indian law, but when the Indians shot the calf to help supply meat for a feast in honour of the dead man, the English law compelled compensation to the hospital.

The Potlatch in the old days.

In the old days the giver of a potlatch, whose guests might number from 1,000 to 3,000, related to them his history with reference to the clan symbols and explained why he claimed ownership and the exclusive right to use these symbols and have them carved on a pole. If no one objected, then a totem pole was erected with great ceremony. To ensure the success of the owner, one or two slaves were placed alive in the hole dug for the pole and as it was placed in position and the earth pounded firmly around it lives were crushed out in an

agony of suffering. Who cared what became of the slaves? Were they not captured enemies? Truly "the dark places of the earth are full of the habitations of cruelty." In affirmation of his claim the giver distributed gifts to the company according to rank. A chief might receive two hundred blankets while a man of lowest rank would get only half of one. Canoes, guns and other articles, as well as money, were distributed,




and after everything was disposed of the giver was acclaimed chief.

The social evils of the potlatch.

While a potlatch was a gathering together of many tribes in a social way, the attendant evils far outweighed any possible good. The givers went any length to obtain coveted power, even the honour of wives and daughters was bartered to provide money for the expenses of the potlatch, which left a trail of debt, poverty

and suffering. It was debasing morally, retarded education, perpetuated pagan customs and ideals, and was a hindrance to economic progress. The old-time potlatch has almost disappeared from Northern British Columbia; but the feasts for the dead, which have some of the features of the potlatch, are still carried on. The Government is enforcing the law against both.

Old customs losing their power.

In contrast to the problems and difficulties is the fact that old customs have lost their power over the younger Indians of the North and over the older who are Christians. At one of our missions within the past few months all dance masks and other articles used in connection with feasts and ceremonies forbidden by the Government, were publicly burned, while those from another mission were sent to a museum. Village after village is gradually becoming Christian and as the people are freed from customs demanding heavy toll of their earnings, money is available for church and community development.

A dentist visits Skidegate.

Dr. Alfred H. Bayne, who has been doing dental work on Queen Charlotte Islands, writes most interestingly of a recent visit to Skidegate. He says: "The native village of Skidegate to me was a revelation. Some little time ago the Council of the village invited me to come and render them 'dental service.' I was dubious about doing so, but was assured by the white people on the islands that I would be comfortable. I decided to go. My experience there, which has been the same as others who have had the privilege of staying in the village, was a pleasure from start to finish, and when I left I felt they should be commended, for they are truly a fine and worthy people.

"It was arranged that I should stay at the home of the chief councillor (a son of Amos Russ, the first Indian convert). Their home is large and well-built, commanding a fine view of the Hecate Straits. Practically all signs of bygone days have disappaered, and the house is equal to that of a comfortable city dwelling, well furnished, and in good taste. Clean linen was very

much in evidence; in fact everything was spotless. This was not superficial, for twice one week I saw the clothesline well laden with wearing apparel. Three rosy-looking children are in the house, each clean and orderly, and, let me say, very obedient to their parents.

"Supper time came, my first meal. Good food, well cooked and in abundance, was on the table. Everything was so inviting that I was soon enjoying one of the best meals I had had for a long time.

"The evenings were spent in chatting about current events while the women knitted, and all I can say is that any one anticipating a trip there had better become well posted or be prepared to be a good listener.

"Bed time, the rule followed; cleanliness prevailed, the linen was of the very best, but the making of the bed was somewhat of a novel idea. An ordinary spring was used; a good mattress; on top of this was a tick filled with the downy feathers of wild geese, a bit thicker than an eiderdown. If you ever want a real comfortable bed, not too soft or too hard, but just right, try the formula.

"Although I described one home, the description applies to practically all others.

"A great deal of credit is due the Methodist mission located on the reserve. Mr. and Mrs. Allen are in charge. They are doing a great work among the people, helping them in all their little difficulties, Mr. Allen assisting the men and his good wife working amongst the women. A nurse is resident there and also a school teacher, the latter having about sixty children under her care.

The doctor's testimony.

"Just a word here. A medical examination of the school was made the other day; each child was stripped for the occasion and the doctor told me afterwards he had never seen cleaner children in his life."—*The Prince Rupert Daily News, 1924.*

Had Dr. Bayne been in Skidegate in January or February he would have had the pleasure of hearing the orchestra, as well as the band, which has among its

trophies the Grand Challenge Cup, won three times from the bands of the coast, and now a permanent possession.

The Kitzagucla church opening.

January 18th, 1925, was a gala day for Kitzagucla on the Upper Skeena. The people had gathered from villages far and near, some visitors coming from the coast. Bands played, drums beat and flags waved. Every one rejoiced that the day had arrived when the beautiful, new church would be dedicated to the worship of God and formally presented to the Methodist Church. The cost of the material, $1,700, had been given by the Kitzagucla people, and the men, assisted by Mr. Young, the minister, had spent every moment of their spare time for months in putting up the commodious building. Just before the morning service began every one, excepting the choir, gathered in the hall near by, formed a procession, and with banners waving, marched to the church to the music of the bands. How the doxology rang out as the people sang the anthem of praise! The bands never played better. The Kitzagucla choir's share in the services delighted every one. What a day it was! Among the visitors was Louis Gray of Port Simpson, the local preacher when the old church was opened in 1902. Was it possible that this was the same village in which Crosby and Pierce held the first Christian service in 1885? No dead dogs this time! no opposition! no Indians wearing only blankets! no pagan rites being observed! Kitzagucla on the Upper Skeena had become Christian. Massed choirs from other villages led the singing at the afternoon meeting, which was conducted by the Indians. The Rev. Arthur Barner, assisted by the pastor, was the preacher morning and evening. The offering that day was $160. What did it represent?

Port Simpson, 1925.

Port Simpson, only fifty-two years ago sunk in vilest paganism, stands to-day as an evidence of the power of the Gospel to bring newness of life to both individuals and society. The population is now between 700 and 800. The village, clean and well ordered, with good

homes, compares favourably with villages in white communities. The streets are lighted by a Delco Light plant installed by the Indians at a cost of $3,000, while an auxiliary plant supplies light for the church. The new Crosby Girls' Home, replacing the one destroyed by fire in 1924, continues to influence the life of the North through the training in home making and character building the girls receive. A fine organ, for which the Indians paid $2,500, the surpliced choir, well-trained and enthusiastic in their work, and the organist, Chief Ernest Dudoward—a grandson of the Chiefess Diex whom God used years before in Victoria in sending the Gospel to Port Simpson—lead the people in songs of praise and thanksgiving. This is the Port Simpson for which our missionaries have sacrificed and worked and with which the names of Crosby, Bolton, Spencer, Osterhout, and Raley, pioneers of the North, must ever be associated.

## Chapter XV

# INDIAN MISSIONS IN BRITISH COLUMBIA

(CONTINUED)

### THE DEVELOPMENT OF SOUTHERN MISSIONS

Missions in the South disorganized.

While the work in the North had made remarkable progress during the ten years following Mr. Crosby's arrival at Port Simpson in 1874, the missions in the South, on the east coast of Vancouver Island and in the Fraser Valley had been without a missionary from 1880 to 1884. Although they tried to help, it was impossible for the ministers, already burdened with extensive circuits in the white work, to keep the Indian missions from becoming disorganized.

Volunteer workers.

Volunteer workers, both white and Indian, in Victoria, Nanaimo and among the Tribes of the Fraser had visited the people, carried on Sunday-school work and sometimes held services; but the harvest was ungathered in many fields and the Indians of the west coast of Vancouver Island were still pagan, owing to the appalling dearth of workers.

The Anglicans begin work in Nanaimo and Victoria.

Victoria and Nanaimo having been so long without a missionary the Anglicans entered these fields and obtained Government grants for school buildings. However, the Methodist Indians at Nanaimo pleaded for a missionary teacher, and in 1884 Miss Susan Lawrence, whose heroic faith had won triumphs in pagan Kitamaat, was sent to Nanaimo, which had become a mining town. She soon discovered that new environment for the Indians created untold problems for the missionary.

One missionary for many fields.

For the twelve years following his return from Bella Bella, in 1884, the work in the Victoria and New Westminster districts was carried on by Mr. Tate, assisted only by two or three teachers and native volunteer

workers. One of his most important fields was the salmon canneries at the mouth of the Fraser, where from 3,000 to 5,000 Indians from all parts of the province gathered every year. During the weeks the canneries were open, regular services, special meetings and personal work kept Mr. Tate overwhelmingly busy.

The Rev. W. H. Barraclough, B.A., a new worker, was appointed to the Tribes of the Fraser, in 1895. During the three years he worked among the Ankomenums he mastered the language, edited and printed a number of hymns.

Cape Mudge Mission, 1892.

Work had been opened at Cape Mudge in 1892, by J. C. Galloway, a missionary teacher. There was no harder field in all the work. At first, as there were no buildings, the meetings were held in the village street. As the days went by friendliness was established, and in a few months a school building, which was much appreciated, was provided. The camp began to change.

The Nitinats of the West Coast.

Some of the Nitinat Tribe, of the west coast of Vancouver Island, had met Mr. Tate in 1888 at the salmon canneries on the Fraser, and begged for a missionary teacher. The Nitinats are supposed to have migrated from the State of Washington, and to be a part of the tribe that years ago destroyed the Spanish colony at the entrance to Nootka Sound, and, with the exception of two, to have murdered every inhabitant. They are also credited with having seized the first trading vessel, sent out by Mr. Astor of New York, and killing all the crew. In the early days of the nineteenth century, John R. Jewett was held captive for three years by the Indians of Nootka Sound. During these three awful years, he observed and studied the customs of the Indians and in 1815 published "A Narrative of the Adventures and Sufferings of John R. Jewett." This is one of the earliest works dealing with the Indians of British Columbia, especially those of the south and west coast. As late as 1863 the Roman Catholics in establishing missions had faced danger, hardship and privation.

Mr. Tate had visited the west coast of the island several times. His constant appeal that something be done resulted in a mission being opened in 1893 at Nitinat, about seventy miles from Victoria. This mission has now its headquarters at Clo-oose, and includes Ka-yodas, at the head of Nitinat Inlet, and Whyac, at the mouth of the Inlet. In addition to these three centres, which form a circuit of twenty miles and are reached by canoe and on foot, there are ten other reserves in the district which the Indians occupy at different seasons of the year. The work has been chiefly under the care of missionary teachers.

The Nitinat Mission opened.

Through the years our missionaries have gradually succeeded in winning the Nitinats, but the results have been slow and often discouraging. Mr. J. E. Rendle, appointed to the mission in 1918, lives about two miles from Clo-oose at a white settlement of Old Country folk, for whom he sometimes holds services.

The isolation of the mission and settlement may be judged from the fact that the steamers, which are supposed to call three times a month, often call only once in six weeks during the winter, owing to prevailing storms. Sometimes supplies run low, but Indians and whites share whatever food there is in the settlement. During the fishing season, however, Clo-oose is a busy place. The bay is crowded with gasoline launches. Indians, Japanese, Swedes and returned soldiers jostle one another as they try to obtain anchorage. A tent colony springs up on the beach, and every home in the village is crowded to capacity. A cannery employs a number of the people.

Clo-oose.

The homes of the Nitinats do not compare favorably with those of other villages on the coast, chiefly on account of the migratory habits of the people, many of whom have homes in more than one village. However, there are several houses in Clo-oose well and comfortably furnished, in which books, pictures, sewing machines and musical instruments are evidences of Christian

Homes of the Nitinats.

culture. Other homes have remained as they were years ago, comfortless and wretched.

Trapping and fishing are the chief means of livelihood. It seems hardly credible that the Nitinats still use the stone tools of their forefathers and make canoes, as their people have done for ages, by utilizing fire and water. The women are expert in making baskets and weaving mats; their beautiful work finds a ready market in the cities.

The everyday kindnesses.

While church services, day and Sunday schools are the established means of reaching the people, these are but part of the missionary service in building character, breaking the power of paganism, and making men and women new creatures in Christ Jesus. The missionary is teacher, adviser and friend, entering into the joys and sorrows of his people. The simple, every-day kindnesses, which absorb time and strength, are strong factors in Mr. Rendle's successful work.

Presbyterians open first mission on the Coast, 1892.

Amos Cushan had visited the west coast several times, tramping over the blazed trail from Nanaimo to Alberni where he preached to the Indians. Here, in 1892, the Presbyterians opened the first Protestant mission on that coast.

The *Glad Tidings*.

During 1895 Mr. Crosby, accompanied by the Rev. B. C. Freeman, made a trip in the *Glad Tidings* and visited the tribes scattered around Vancouver Island. The Indians called the mission boat the "Come to Jesus" ship, as nearly every tribe had heard the familiar hymn.

Crosby's welcome in the South, 1897.

When Mr. and Mrs. Crosby arrived from Port Simpson, in 1897, to again work among the Ankomenums and other tribes of the east coast of Vancouver Island, they received a hearty welcome. Mr. Crosby was elected President of the British Columbia Conference and sent as a delegate to the General Conference, held in Toronto, in 1898. As in days gone by, he brought to the churches in the East a stirring missionary message. Returning to British Columbia, he continued his work on Vancouver Island.

Clayoquat opened, 1897.

Mr. Tate opened a mission at Clayoquat on the west coast, in 1897, built a mission house, and when he left at the end of the year, made a strong appeal for a medical missionary who would serve the villages scattered along the coast for several hundred miles.

The Clayoquat's place of sacrifice.

The Clayoquats believed in the "Great Chief" above, and that to obtain special favours it was necessary to offer sacrifices. Mr. Tate discovered two places where sacrifices were offered. The first was in a woods, some distance from a village, where the Indians went annually to pray for an abundant harvest of salmon. A clearing was covered with small brush to represent the sea. On the shore stood four dummy figures with human skulls for heads. Each held a rope made of cedar bark with which he was pulling painted wooden fish out of the sea. Behind the figures was a large board covered with crude paintings of salmon, and nearby were poles on which were perched wooden crows ready to devour the offal of the salmon as they were cleaned. On either side of the sea sacrifices of food were burned, while the Indians prayed to the "Great Chief" to send them food for the coming winter.

Protecting the fishing.

As the salmon season approached, the people watched for any circumstance which they thought might bring bad luck to the fishing. Mr. Tate met a man who told him that once near the time of the salmon run he had fainted. The people said he was dead. He was hurriedly tied in a mat and placed in a cave where there were a number of dead bodies. When he regained consciousness, he managed to untie the ropes, crawl out of the cave and reach the village. Some of the men, thinking he was a ghost, would have shot him had he not held up his arms, protesting he was still alive and not a spirit. His life was spared.

Another incident shows how deep seated was their superstition. A young boy was ill and was supposed to have died. He was rolled in a mat and, as the custom was, hung in a tree near the water's edge. A day or two later a man in a canoe saw the mat move. The boy had

come back from the dead! Now the people would surely starve during the coming winter! Paddling ashore, he climbed the tree, cut the rope and let the boy fall to the ground. Terror-stricken and infuriated, he shouted, "Why did you come back from the dead?" as he crushed in the boy's skull with a club.

Whale fishing.

Sacrifices, ceremonies and incantations, similar to those used to ensure good luck with the salmon, were also used when the tribes went after whales. When one was caught the carcass was towed ashore and for some time supplied an abundance of food.

Most of the Indians of the west coast were engaged by white traders as seal hunters. At the close of a good season, which lasted several weeks, every Indian would have from $500 to $1,000 as his share of the catch. Payment was usually made in Victoria where unscrupulous men often stripped the Indians of their earnings, and many returned home without anything to show for their hard work.

The gambling menace.

The gambling habit among the Indians has always been one of the most discouraging things with which the missionary has to contend. The native mode of gambling, called la-hal, is accompanied by a song and a great deal of noise made by beating on resonant boards with sticks. When visitors came to a village, gambling went on all night. The Indians tell of a Roman Catholic priest who had warned the gamblers that the whole community must not be disturbed by their noise, but no attention was paid to his warning. One night when the gamblers had gathered in a big, Indian house, for an all-night game, the door suddenly opened and something with horns, hoofs and tail sprang into their midst. The Indians scattered in all directions to get away from the hideous monster. One of them thought if the devil were dead the world would then be free from trouble; and here was an opportunity which might never occur again. He reached for a rifle, and, taking deliberate aim, fired. His satanic majesty dropped to the floor, uttering a piercing cry which sounded extremely human.

When the cowhide was removed, it was found to be the priest himself who had been shot, fortunately not fatally. He was hurried to the nearest doctor, the bullet extracted, and he soon recovered. The white man's cards are taking the place of the old la-hal gambling and are having a demoralizing effect upon the younger generation, some of whom become professional gamblers and degenerate into the most worthless characters in the tribe.

Although paganism was rank and the people literally soaked in whiskey, before the end of the year there was such a marked change in the moral atmosphere of Clayoquat that a case of intoxication was seldom seen, and six of the Indians had been converted. They publicly confessed Christ and declared their intention of living a new life. In 1898 Mr. Tate returned to the Tribes of the Fraser and Clayoquat was left without a missionary. A large number of the Indians came to the Fraser River canneries that year and earnestly asked for a missionary. In response to their request and from his own knowledge of their need, Mr. Tate again appealed for a medical missionary, with the result that the Rev. C. W. Service, B.A., M.D., was appointed.

Dr. Service at Clayoquat.

Dr. and Mrs. Service reached Clayoquat in November, 1899, and were soon settled in the comfortable new mission house. As a medical missionary, Dr. Service's field along the coast included some two hundred villages with an aggregate population of about 3,000. The field was difficult and the work discouraging. Most of the people were away the greater part of the time; regular school attendance was impossible; medical work could not be satisfactorily carried on without a hospital, and a launch strong enough to stand heavy seas. The few white settlers, as well as the Indians, promised to help build a hospital, but Dr. Service decided that Clayoquat was an unsuitable location for medical work. In 1902 he was transferred to West China, the field for which he had volunteered, and for which he had prepared.

Clayoquat Mission closed.

Dr. Fuller McKinley, upon his return from the Boer War, was appointed to Clayoquat, but he, too, saw no prospect for successful medical work. Later, he and Mrs. McKinley were also sent to our West China mission. The missionary who had been at Nitinat for several years, supplied Clayoquat for a short time. He was followed by Mr. and Mrs. Nicholas who had done heroic service in the North. When they were appointed to another field, Clayoquat was again left without a missionary. In 1907 Dr. Raynor, who had supplied at Bella Bella during Dr. Large's furlough, accepted appointment to this difficult field where our Church now owned an island of thirty-five acres, on which there was a hospital (formerly a hotel), a school and a mission house. During Dr. Raynor's stay, the Rev. T. G. and Mrs. Barlow were appointed to evangelistic and school work. The mission is now visited from Clo-oose, the resident missionary having been withdrawn some years ago.

Work begun among the Cowichans, 1899.

Work among the 800 Indians of the Cowichan Tribes on Vancouver Island was begun by Mr. Tate at Duncan, in 1899. The Indian agent in his report at that time, stated, "There are not a dozen in the whole Cowichan Valley who do not engage in all the heathen rites and pagan ceremonies which had been practised from time immemorial."

Home life of the Cowichans.

Most of the people lived in community houses. During planting time they camped on their lots, but as soon as hoeing was done the whole tribe went to the Fraser River to work in the canneries. When they returned they often found fences broken, crops destroyed, cattle impounded and sometimes sold. There was neither progress nor comfort. Mr. Tate succeeded in inducing some to stay at home and attend to their farms. In two years twenty-five "white man's" houses had been built, for which "white man's" furniture was needed, and this was bought instead of the money being wasted on firewater. Those who stayed home and looked after their farms became thrifty. Many

brought their savings to the missionary to be put into the bank or to be invested in modern farm implements and machinery. White settlers often employed the Indians to do their threshing.

When Mr. Tate began work among the Cowichans, the dancers smeared their faces with red and black paint, filled their hair with swan's down and wore fantastic dance blankets. After two or three seasons, a painted face was seldom seen.

First Cowichan convert.

The first convert was the wife of Squaelin, a native Cowichan, who had lived in Nanaimo where she often heard Mr. Crosby, Amos Cushan and David Sallosalton preach. In the public congregation she renounced pagan practices and gave herself to God. "She will die if she gives up the s'uen" (the song of the dance), the people said. The Indians watched her closely, marvelling that she dared death by disregarding the s'uen, but as time went on and nothing happened, others began to take part in the services. When the next dance season came around, it was evident that the devil-dance was no longer popular with all the people. Better homes and better lives gradually made a new environment for the Indians of the Cowichan Valley.

Koksilah.

This mission was moved, in 1914, from the town of Duncan to Koksilah, about midway between Nanaimo and Victoria, and a church, schoolhouse, mission house and barn were built on the new site. Quamichan, where there are about two hundred Methodists, is worked from Koksilah, and another group of one hundred Indians is also under the care of the missionary, the Rev. W. Hewison Gibson, who for the past four years has given himself unsparingly to the work.

Esquimalt Mission.

On the old Esquimalt reserve, about six miles from Victoria, there are a few families. Other Indians come from the west coast to work at the cannery; through the winter they peddle fish in the city. About twenty-five years ago our Missionary Society built a church on the reserve, but the building was left unfinished and was uninviting and uncomfortable. Recently the Indians,

with a little help from white friends, have finished and painted it.

The new home of the Songees.

The Songee Indians sold their reserve in Victoria to the Provincial Government in 1911 and moved to Esquimalt, to a new reserve on the site of an old Hudson's Bay trading post, where the Company had cleared a large farm, erected a grist mill and opened a school—the first in British Columbia—for the children of their employees. The school building still stands. The shell mounds all along the banks of the gorge show that this place from time immemorial has been the home of the Indians.

Volunteer service at Esquimalt.

As a missionary was not appointed to Esquimalt, the Indians, isolated from the white people and left to themselves, revived some of their old heathen dances and practices. For several years, however, Mr. Tate and Mr. Nicholas visited the reserve as often as they could. There are now about forty families, each apportioned three acres of land; their houses are modern, attractive and comfortable, while in the gardens small fruits and vegetables are cultivated.

It will be remembered it was on the old Songee Reserve that volunteer workers from Victoria, over

fifty years ago, began work which resulted in the Indian mission in Victoria, and the Gospel being taken to Northern British Columbia.

The work in Victoria is now limited to a few resident Indians and to those who come from the North for seasonal employment. Mr. Tate has charge of this work, as well as of that among the Songees at Esquimalt. He also follows the Indians to the hop fields and to the cannery centres. The work in Victoria, 1925.

On the outskirts of Nanaimo is the Indian village where "Christian Street" was built sixty-five years ago. Notwithstanding the many years that missionary work has been carried on, pagan dances are still held. A couple of years ago one of the Indians gave a potlatch. In preparation, for some years he saved in every way possible, and added to his savings several hundred dollars, the proceeds from a fine crop of potatoes. He spent all in endeavouring to impress his importance upon his friends. However, among the Nanaimos are some of our most progressive Christian Indians. Nanaimo in 1925.

The Rev. Peter Kelly, a Hydah chief of Skidegate, Q.C.I., educated at Coqualeetza Institute and Columbia College, New Westminster, is now the missionary. In addition to the work among the Indians, who number about two hundred, Mr. Kelly has two appointments in the white work. His wife is the daughter of Amos Russ, who first brought the Gospel to his own people of Queen Charlotte Islands. There are no more outstanding results of missionary work than Mr. and Mrs. Kelly, both Christians of the second generation. Their family of six boys and one girl attend the public and high schools in Nanaimo. Mrs. Kelly's musical talent, trained voice, and her experience as a teacher, are given unsparingly in the Master's service. Before entering Columbia College, Mr. Kelly taught school at Skidegate. At that time he served as chief, being the elected head of the native Council. Peter Kelly, missionary.

The missionaries of the Marine Mission, as they travel up and down the coast, visit the Indian missions

and the Indian villages in which there are no missionaries. At Cape Mudge and Campbell River there is one missionary for both white and Indian work.

The new day for the Indians.

The Indians of British Columbia have not entered into treaties with the Dominion Government as have those of other provinces. Life on most of the reserves, while it has been conserved, is no longer isolated. The settlement of the province has brought the natives into contact with the white man's civilization. They are learning the white man's trades, and are brought into competition, economically, not only with white men but also with the Japanese and Chinese. The Indian children are being taught the English language, while their parents find it necessary to adjust themselves socially.

New problems.

Among the problems that have arisen are the so-called Native Protective Associations which are chiefly concerned with enfranchisement, fishing interests, and the land question. Enfranchisement was made possible by the Government, in 1920.

Native Fisherman's Association.

The Native Fishermen's Association was organized to protect the natives against the Japanese fishermen who are rapidly taking the place of the Indians in the salmon fishing industry.

The land question.

The Indian Rights' Association, among other activities, is pressing upon the attention of the Dominion Government the claim of the Indians in regard to the land.

The Indian Rights' Association in the United States.

It is interesting to trace the origin of the Indian Rights' Association, which seems to have been imported from the United States, where the history of the dealings of that Government with the Indians differs widely from that of Canada. Helen Hunt Jackson, in her home in the Western States, had intimate knowledge of the joys and sorrows, mostly the latter, of Indian life. She was a contributor to the *Century Magazine*, the *Union*, and other periodicals, and the Indians furnished material for many articles. After searching every available source of information regarding the dealings of the Government of the United States with the Indian tribes,

she wrote "A Century of Dishonour." This record of injustice to the red man, true to fact and a startling revelation of conditions, led to the author being appointed by the Government as a commissioner to investigate the conditions of the Mission Indians in California. Mrs. Jackson's second book, "Ramona," one of the greatest of Indian novels, enlisted the sympathy of the American people and led to the organization of Indian Rights' Associations throughout the Republic. The members of these Associations were men and women, including many writers, who used the press and their influence in championing the cause of the Indians until bills in favour of the red men were passed in Congress. The American people heard the call of the red man and through the years have prepared him to take his place in the life of the nation in which Indian rights and opportunities are identical with the rights of all citizens. Conditions in the United States, which called forth organized effort to bring about better relations between the Government and the Indians, have never been paralleled in our Dominion.

The Acreage of reserves.

"One of the most important administrative activities of the Department of Indian Affairs during the year ending March, 1924, was the final adjustment between the Provincial (British Columbia) and Dominion Governments with respect to the basis of acreage of Indian reserves. The settlement of this question on a mutually agreeable basis as between the Dominion and the Province will be a source of great satisfaction to all concerned, and particularly to the Department of Indian Affairs, as it will enable the Department to apply to its administration in British Columbia the same general policy as followed in the other provinces. Uniformity of administration tends to efficiency and for both the Indians and the Department the result will be advantageous." (The Report of the Department of Indian Affairs, 1924.) The Indians are loyal and appreciative, and are confident that the land question which for years

has caused unrest and retarded their progress, will be satisfactorily settled.

In contrast with the problems and difficulties is the fact that old customs and beliefs have lost their power over the young people. At one of our missions, the young people told the old people who were preparing for a potlatch, that if the preparations were continued they would all leave the village. The potlatch did not take place.

Statistics re Indians.

A study of statistics regarding British Columbia, from the Report of the Department of Indian Affairs, 1924, is interesting. "The Indian population of British Columbia is 24,316, of which 3,840 are Methodists, 4,640 Anglicans, 459 Presbyterians, 11,764 Roman Catholics, other Church beliefs 500, and 613 still adhere to their aboriginal beliefs. There are in the province 4,707 children between the ages of six and fifteen years; 2,108 between sixteen and twenty years. Of the forty-three day schools, fourteen are under the Methodist Church. Of sixteen residential schools in the province, three are Anglican, two Presbyterian, two Methodist and nine Roman Catholic. There are only 1,310 enrolled in the day schools with an average attendance of 614. In the residential schools 1,340 are enrolled. There are two combined public and Indian schools. The Dominion Government expended $492,493 for education during the year.

Land and income.

"The total area of the reserves is 733,891 acres. The total income of the Indians for 1923-24 was $2,874,827. The real and personal property of the Indians of the province is valued at $18,745,766."

The full story of the sixty-five years of Methodist missions in British Columbia is yet to be written. What a story of achievement, romance and sacrifice it will be! From the days of the pioneers who began work in heathen camps, every missionary has been a hero of the Cross. Who can measure what their faithful work of love and service has contributed to the security of life and the peaceful settlement of the province? Dr. Crosby's

story of fifty years of service has been an inspiration to thousands; George Edgar and William Henry Pierce, who fifty years ago came out of the bondage of paganism into the freedom of the truth, have given fifty years of continuous service and are still in the work as ordained ministers; the Rev. C. M. Tate, the pioneer of many missions, is completing his fifty-first year in the service of the Indians; Dr. J. C. Spencer has spent a life time in the work. These are but a few of those we must honour. The women who have worked side by side with their husbands; our workers under the Woman's Missionary Society, and the nurses and teachers have contributed, beyond what can be estimated, to the uplift of Indian womanhood throughout the province. Veternas and volunteers.

The pioneer days have passed, with their difficulties and problems. One of our native missionaries asserts that now the missionary faces a harder task than did the workers of the early days. The same consecration, sacrifice and service which won the Indian from paganism, are indispensable in helping him to adjust himself to the conditions of a new day and prepare him as a Christian, Canadian citizen, to do his share in promoting the welfare of home, church, community and province. The task to-day.

The new day of the Indians in British Columbia has the yesterday of the emergence out of paganism, of the founding of the missions, of building churches and schools, of modern homes replacing the community rancheries, of establishing hospitals, of introducing better laws of health and sanitation, of lives transformed as they followed their Master, and of young people who are the hope of the new day. Yesterday challenges to-day. The work must go on. It is the inheritance of those who will volunteer to accept the opportunities it offers for Kingdom service. The challenge of yesterday.

## Chapter XVI

# INDIANS, GOVERNMENT AND CHURCH

The measure of progress.

The progress the Indians have made must be measured by the depths from which they have come, rather than by the heights to which they have attained, or the goal we have set for them.

Illiteracy, industrial backwardness, the baneful influences of the bad white man, the isolation and limitations of reserve life and the power of tribal laws and customs are among the hindrances the Indian encounters on his journey along the long road of adjustment over which he has travelled little beyond the first milestone.

Throughout the Dominion they are found in many stages of religious, industrial and social development, from the 6,000 who cling to their aboriginal beliefs and pagan customs, to those who have accepted the responsibilities of citizenship, are leaders among their people, have become successful farmers, are efficient teachers, or as ordained ministers are working among their own people.

Co-operation of Church and Government in education.

Through the close co-operation of Church and Government, the Indians are being helped to overcome many retarding influences and conditions. The first appropriation by the Government, for Indian education, was given in 1870. The following extract from the latest Report of the Department of Indian Affairs gives a comprehensive outline of educational work carried on to-day by the Government co-operating with several denominations.

"The training of the younger generation of Indians continues to be one of the important activities of the Department of Indian Affairs. Closer association with the four Churches actively engaged in the work has resulted in better and more standardized maintenance

and instruction for the 13,872 Indian children that were enrolled during the year. There was a record parliamentary appropriation for Indian education of $1,943,702.

"Larger appropriations have permitted the replacement of old equipment and the engagement of better qualified teachers. Instruction is becoming more attractive and compares favourably with that in public and separate schools throughout Canada. In the West, residential schools are the most important factor in the programme.

School attendance

"During the past fiscal year, 5,673 Indian children were maintained and educated in the residential schools. Compare this figure with 4,783, the enrolment of three years earlier, and the importance of this phase of activity is apparent. It was considered in the interests of economy, from the standpoint of both department and churches, to increase the pupilage at residential schools to the limit of their accommodation. There has been a determined effort to secure the services of better qualified academic and vocational instructors for the boarding schools. The classroom and other departments are inspected by qualified officers.

Increasing interest in education.

"An awakened interest in education on the part of Indian communities has resulted in more applications for admission to residential schools. Orphans, children of destitute parents and those living some distance from day schools on the reserves are given preference, when the number of vacancies is limited.

"In the Prairie Provinces, the Department has carefully supervised the health of the pupils in residence. More medical and dental attention will result, no doubt, in a more robust type of graduate.

Educational activities.

"Considerable attention has been directed to those day schools where there is a good average attendance. Provincial curricula are followed and fully qualified teachers engaged. When teaching services are being engaged, preference is given to Indians who are qualified. Workers are encouraged to attend conventions, institutes

and summer courses. A special effort has been made in the matter of physical education and in the correlation of classroom exercises with vocational training and home interests.

Higher standard of work.

"Indian children throughout Canada are studying more advanced work than in the past. During the past fiscal year 2,710 children were enrolled in Grade 4, or higher. Three years ago the number was 2,258. High-school subjects are taught in several residential schools and in a few day schools. In the case of several of the residential schools that are situated close to municipal high schools and collegiates, the more advanced pupils in residence are benefiting by secondary training in competition with white children. During the fiscal year 1923-24, tuition grants amounting to $15,299.33 have been allowed Indian students who are attending normal schools and colleges in the different provinces.

School statistics.

"There were 73 residential and 242 day schools in operation during the year—a total of 315 Indian schools. In addition, the Department assisted in the maintenance of nine combined white and Indian schools. The total enrolment for the year was 13,872 pupils—an increase over the preceding year of 149.

"Several of the Churches are actively engaged in the management of Indian day and residential schools, as follows:

Roman Catholic ..... 39 residential and 78 day schools;
Church of England ..... 21 residential and 70 day schools;
Methodist ..... 6 residential and 39 day schools;
Presbyterian ..... 7 residential and 5 day schools;
Salvation Army ..... 1 day school.

Provision for high-school work.

"In addition to the 13,872 pupils, there are approximately fifty Indian children attending public schools; and some 125 Indian students are enrolled in high schools and colleges in Canada. In the case of most of these, the Department assists with a grant from parliamentary appropriation. The policy is to make grants to the most promising graduates of Indian residential

and day schools. If the Church and Indian Department representatives consider a graduate worthy, the Department provides a grant, when the *bona fide* intention of the pupil is evident and provided proper supervision can be secured for the period of advanced study. These tuition grants are continued only when satisfactory reports are received. The practice of assisting ex-pupils of residential schools to start farming and housekeeping has been continued; grants for stock, implements, building and household equipment have been made to some promising graduates."

The compulsory school law.

Although there is a compulsory school law, its full enforcement is almost impossible. An educated Mohawk, in admiring a fine new public school, said, "So many of our people cannot read or write and are indifferent regarding the education of their children." This is true, not only in the district in old Ontario referred to, but to a distressing degree where hunting and fishing are the only means of livelihood, and life is nomadic.

After school what?

Tribal moral standards and social customs persist as a menace to the young people, especially to those who have spent some years apart from their people in one of our Industrial Institutes. Many returning home find a great gulf fixed between the life in the Institute and their home surroundings, and between themselves and their parents and friends. Sometimes the young people are unable to withstand the change, become discouraged and almost unconsciously slip back into the old ways.

Some advance measures.

The increased grant for Indian education is resulting in securing better teachers and sports equipment for the schools. As soon as funds permit, orphanages for children, too young to attend the Indian Institutes, and Correspondence Courses, are included in the plans of the Government. Appeals have been made to the Government for establishing homes for Indian girls who have been led astray.

Agriculture in the West.

Regarding the results of instruction in agriculture, the following statement with reference to the West

indicates progress: "As the years go by the Indians are taking a keener interest in their live stock and less supervision is required than there was ten or fifteen years ago. The Indians who are engaged in stock raising and farming to-day in the Prairie provinces are chiefly those who have graduated from the departmental schools (Indian Institutes) and who are more progressive than the old-time Indians who preferred to make a bare existence through hunting. During last year the Indians in the three Prairie Provinces sowed approximately 70,000 acres. The crop was well put in, and the work in most cases as well done as in any white settlement. That they grew one million and a quarter bushels of grain shows they are a factor in the production of grain in the West."

In old Ontario good homes and farms bear the same testimony, and pay a tribute to the training on the reserves and in the Mount Elgin Indian Residential School, Muncey.

Church and Government medical work.

In addition to the hospitals, under the Churches, which receive grants from the Federal Government and from the Government of the province in which they are situated, the Government also looks after the health of the Indians. The report of medical work for 1923-24 is an outline of its activities:

"The Department of Indian Affairs provides medical attention for the Indian bands in all parts of the Dominion, and every effort is being made to preserve and improve the physical well-being of the native races. All the reserves in settled communities have physicians on part time service who come at the call of the agent, and in three large reserves the Department employs permanent physicians whose whole time is devoted to the work.

Combating tuberculosis.

"As tuberculosis is the disease which most frequently attacks the Indians, special efforts are made to combat it. Beginning with the education of the children in the residential schools, the Department endeavours to give the Indians some knowledge of the disease, and the best preventive methods. Through agents, physicians and field matrons, health propaganda is promoted on the

reserves, and circulars are issued which are sent to the Indians as well as to their agents, giving instructions in simple language regarding the care of tubercular patients and means of avoiding the spread of the disease.

Co-operation with municipal hospitals.

"It is the policy of the Department to use as far as possible the hospital facilities provided by municipalities, but in some cases special wings for the use of Indian patients have been added to the municipal hospitals, and in addition there are a number of Departmental hospitals for the sole use of Indian patients. An arrangement has also recently been made with the Saskatchewan Government whereby forty beds in the Qu'Appelle Sanitarium are made available for tubercular Indian patients.

The medicine man's power declining.

"One of the great difficulties encountered in the past has been the fact that the older Indians are inclined to place their faith in the Indian medicine men, and refuse treatment by white doctors. The members of the medical staff of the Department report, however, that they are gradually winning the confidence of the Indians, and it is found that the hospitals maintained on the various reserves are becoming more freely used by the Indian people.

Travelling nurses.

"The small staff of travelling nurses, organized some years ago, has proved to be of great value. These nurses make regular inspection trips to the various agencies throughout the Western provinces, and it is their duty to make a thorough examination of all children in Indian schools, as well as to visit the homes on the reserves, giving assistance and advice. Simple talks on sanitation, diet and home-making are given, and many of the Indian women gratefully accept the advice of the nurses regarding the care of their children. The Indian women and girls are encouraged by the nurses and field matrons to cultivate gardens and they are instructed in methods of canning fruit and vegetables for the winter months. It is felt that by such simple instruction in the art of living, coupled with the care given by the Indian agents and medical attendants, the health of the Indian people is being materially improved."

Population and Religions

In 1852 the Indian population of Canada was 124,578. There were those who said, "In fifty years the Indians will all be either dead or assimilated." Neither has happened. While for many years the birth-rate declined, in localities where better living conditions have been established, it is slowly but steadily increasing. "During the year 1923-24 a complete census was made, by the Department of Indian Affairs, of the Indians and Eskimos of Canada. It shows a slight increase over the previous records, establishing the fact that the Indian race is not dying out, although there exists a popular misconception to this effect." The total Indian population is 104,894 (of which 46,504 are under twenty years of age), distributed in the several provinces as follows:

| Provinces | Number in Band | Religions | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Anglican | Baptist | Methodist | Presbyterian | Roman Catholic | Other Christian Beliefs | Aboriginal Beliefs |
| Alberta | 8,990 | 1,355 | ..... | 1,371 | ..... | 5,733 | ——— | —531 |
| British Columbia | 24,316 | 4,640 | ..... | 3,840 | 459 | 11,764 | 500 | 613 |
| Manitoba | 11,673 | 4,459 | 51 | 3,445 | 731 | 2,300 | 146 | 541 |
| New Brunswick | 1,606 | ..... | ..... | ..... | ..... | 1,606 | ..... | ..... |
| Northwest Territories | 4,543 | 513 | ..... | ..... | ..... | 3,171 | ..... | 359 |
| Nova Scotia | 1,827 | 2 | 7 | ..... | ..... | 1,818 | ..... | ..... |
| Ontario | 26,706 | 7,988 | 1,115 | 4,774 | 116 | 8,054 | 540 | 2,766 |
| Prince Edward Island | 315 | ..... | ..... | ..... | ..... | 315 | ..... | ..... |
| Quebec | 13,191 | 101 | ..... | 441 | ..... | 9,067 | 20 | ..... |
| Saskatchewan | 10,271 | 3,279 | ..... | 59 | 869 | 4,707 | 21 | 1,336 |
| Yukon | 1,456 | 1,220 | ..... | ..... | ..... | 136 | ..... | ..... |
| Total | 104,894 | 23,557 | 1,173 | 13,930 | 2,175 | 48,671 | 1,227 | 6,146 |

Elected Councils vs. hereditary chiefs

Elected Councils instead of hereditary chiefs are a long step toward responsible government on the reserves and ensure the abolition of pagan customs. In some cases it has been necessary for the Government to institute the change. An example of this is the change in the election system of the Six Nations reserve, Brant County, Ontario. From time immemorial, their councillors were elected by an ancient hereditary system, the

voting power of which was vested in the women of the various tribes and clans. For some time there had been an aggressive movement on the part of the pagans to win the people of the reserve back to their old beliefs and heathen practices. Progress was impossible and administration of the affairs of the reserve difficult. The Government appointed a commissioner with the result that the old system was abolished and on October 24th, 1924, the most important event in the history of the Six Nations took place. On that date, a council was elected by ballot. Every male over twenty-one years of age was eligible to vote. "This change," declared Lt.-Col. Morgan, "is the turning point in the history of the Iroquois nation; it is the change from paganism and lack of progress to Christianity and better things among the Six Nations Indians." The election marks the end of the "Long house" where hundreds of pagan Indians gathered from time to time to carry on heathen ceremonies and feasts. "Under the new method the Six Nations will have a measure of local autonomy corresponding largely to that of a rural municipality but subject to the supervision of the Department and the Governor-in-Council. It is felt that the change that has been made will assuredly further the development of the Indians and hasten the time when they will become a fully responsible and self-supporting community."

The desire, on the part of many of the more progressive Indians, for enfranchisement, resulted in an Indian Enfranchisement Act being passed in 1920, which provides:

The Indian Enfranchisement Act, 1920.

1. That any Indian may apply for enfranchisement. The application will be considered by a committee composed of a representative of the band of which the Indian is a member, a local Government representative, and the Minister of Indian Affairs.

2. That any band may apply for enfranchisement through its Elected Council. The whole matter of enfranchisement must be put before the band and all

eligible to vote in electing the Council shall vote by ballot as to whether enfranchisement will be applied for; the decision to be determined by the majority of votes. The application of the band will be considered by the Department.

According to the Government report, 1,124 Indians are now enfranchised.

Voluntary Citizens

Canadian citizenship involves responsibilities which comparatively few of the Indians are ready to accept, but for which the Government and the Church are preparing them. While many of the Indians would be glad of the right to vote, they are unwilling to assume the duties of citizenship. However, there is an ever-increasing number who are becoming voluntary citizens. This has come about through the united efforts of Government and Church. "No legislation has been necessary. The people have quietly decided to leave their childhood homes to find their places in the great world outside the reserves."

The Rev. J. J. Oke, our native missionary at Oka, P.Q., gives, among others, the following cases:

"Twenty years ago Mr. H. left Oka to find his place in the outside world. After some wandering in search of work he settled in Cobden, Ontario. He has a family of seven, all educated in white communities. One daughter is a qualified teacher. They own their home and are Canadian citizens.

"Fifteen years ago Mr. M. left Oka and after working at odd jobs for some time, he became section foreman at Hudson, P.Q., on the Canadian Pacific Railway. He has purchased property at Hudson Heights and has erected a good home. He is a tax payer and a voter.

"Nine years ago Mrs. T. and two daughters left Oka for Niagara Falls. The mother went out working by the day while the girls, sixteen and seven years of age respectively, went to school. These girls received their education up to that time in the Indian day school at Oka. After securing Entrance standing, the girls took studies in a Business College and they now hold positions

in the business world. The family owns the home in which they live.

"Mr. M. left Oka for the city of Montreal nine years ago. He has been an employee of the Dominion Express Company ever since. He is a property owner and a voter."

"Mr. F. left Oka about ten years ago and settled at Hawkesbury. He has a steady position with the Hawkesbury Pulp Company. He purchased a lot and erected a good residence. He is a citizen of Canada.

"Miss K. who was educated at Oka Indian school, proceeded with her studies outside, qualified as a teacher and for some years taught in the Oka school. Three years ago she went to Montreal, married a tradesman there and another Canadian home was established.

It will be seen that this movement toward voluntary citizenship is not new. What is being done at Oka is being done in other places. It will take many years to bring the majority of the Indians into full citizenship, for it means "intelligence, discipline, self-control, capacity for co-operation and concentration upon common interests—the pursuit of general welfare."

The Rev. C. E. Manning, D.D., General Secretary of the Department of Home Missions, is deeply appreciative of the work for the Indians by the Dominion Government. "I know of no other Government so liberal and considerate in regard to its backward races as that of our own Dominion," is his testimony.

Supervision of Agencies

Throughout the Dominion the Indians are grouped into agencies, with an agent for each. "The staff of an agency usually includes various officers in addition to the agent, such as the medical officer, clerk, farm instructor, field matron, constable, stockman, etc., according to the special requirements of the agency in question. At many of the smaller agencies in the older provinces, where the Indians are more advanced, the work is comparatively light, requiring only the services of an agent. The work of the agencies is supervised by the

Department's inspectors, each inspector having charge of a certain number of agencies."

The Indians and the War

"The Indians of Canada established a proud record in the Great War and well maintained the traditional loyalty of their ancestors who supported the British cause in 1776 and 1812. More than four thousand Indians enlisted with the Canadian Expeditionary Force, notwithstanding the fact that they were specially exempted from the operation of the Military Service Act. The Indian soldiers gave an excellent account of themselves at the front and were highly commended for their courage, intelligence, stamina and discipline. They excelled as sharpshooters, and the tales of their individual prowess will live long in the history of the Dominion. The Indian returned soldiers are doing well and are taking advantage of the Soldiers' Settlement Act, which applies to them in the same manner as to the other returned soldiers.

The Indians contributed upwards of $50,000 to the Patriotic Red Cross and Other War Funds, and on many of the reserves the Indian women were very active in Red Cross and other war work." (Canada Year Book, 1921).

The progress made by the Indians is not alone the result of the evangelistic, educational and medical work carried on by the Methodist Church. The Presbyterians, Baptists aud Anglicans have been fellow-labourers, with rewards similar to those Methodism thankfully records.

Conference of Workers among the Indians

Until recently our missionaries and workers among the Indians had little opportunity of meeting their fellow-workers, even those of the same district. The organization of Conventions of Indian Workers in every Conference now gives the missionaries in each Conference the opportunity of gathering together to talk over plans and discuss problems. From the experience of others, each receives help and, through fellowship and prayer, encouragement for his task. At these Workers' Conferences many subjects are discussed, such as the need of better educational methods; how to secure and retain

efficient workers; the difficulties arising from industrial development near Indian reserves; better protection for Indian women and girls; the question of preparing the Indians for citizenship; the enforcement of law in regard to the use and manufacture of native wines by the Indians, the sale of cider which is intoxicating and the use of various extracts; systematic giving among the Indians; the amusement question; reports of surveys of the agencies in which the Methodist Church co-operates.

Methodist Superintendent

For many years the Rev. Thompson Ferrier has been Superintendent of the Medical and Educational work among the Indians, carried on by the Methodist Church. In 1918 the missionaries were delighted to welcome the Rev. Arthur Barner as Superintendent of Evangelistic work. While principal of the Red Deer Indian Institute in Alberta, Mr. Barner had the opportunity of knowing the Indians and studying their needs. He travels continually, visiting the missions from Port Simpson, B.C., to Oka, P.Q., helping the workers solve problems, cheering those on isolated fields, and bringing to all sympathy and fellowship.

Transfer of Indian Missions to Home Department

It may seem strange that work within our Dominion should have been a responsibility of the Foreign Department of the Missionary Society, but some years ago this was arranged, as the Home Department was overwhelmed by the tide of immigration and the task of establishing missions among the in-coming peoples. During recent years certain changes have taken place and a system of supervision has been worked out, which ensures close contact with the most remote parts of the field. The General Conference of 1918 provided for the transference of the Indian work to the Home Department, should such a change be deemed advisable by the Mission Board. The matter of transfer was discussed in Conventions of Workers among the Indians, in three Conferences, namely: Manitoba, Alberta and British Columbia. Resolutions in favour of the transfer were received from the Manitoba and Alberta Conferences.

The British Columbia Conference requested that a representative from the office of the Missionary Society meet with a committee of that Conference to discuss the matter. A committee was authorized by the Conference of Indian Workers to meet with Dr. C. E. Manning, on May 20th, 1920, and discuss the proposed transfer. Special consideration was given to certain points which the Conference of Indian Workers felt should be safeguarded in the interests of the Indian work, namely:

1. The continuance of the present superintendency of evangelistic and educational work.

2. Disciplinary provision for the continuance of the Conferences of Workers among the Indians.

3. Local recognition of the Indian Work on the Mission Boards of the Church.

4. The continuance of the allowance to retired lay workers among the Indians.

5. The continuance of the allowance to children of Indian missionaries for educational purposes.

6. A suggested increasing scale of remuneration for missionaries to Indians after five years of active service.

7. That Indian Missions shall not become a temporary resting place for men who are waiting for some station among white people to open, nor for men who are difficult to station.

The Conference unanimously adopted the resolution that the work be transferred. The entire question was thoroughly discussed by the Mission Board at its session in October, 1920, and the Indian work was transferred from the Foreign Department to the Home Department of the Missionary Society.

This transfer was undertaken as a progressive measure, in the hope that it would stimulate the Indians to greater self-support, arouse new interest in the education of their children, and encourage them to qualify for full citizenship in the state and for fellowship in the Church of God.

Expenditure 1923-24

During the year 1923-24 the Methodist Missionary Society received $112,915 from the Dominion Government, for the Indian work. In addition to this sum, $94,297.02 from the missionary income of the Church was expended on the work, making a total of $207,212.02.

The Work and the Goal

Paul's words of faith and cheer to the Ephesians, "Let us not be weary in well-doing for in due season we shall reap if we faint not," comes as an appeal for patience to all who are struggling with the problems which are inevitable in helping the Indian adjust himself to the new day and grow "in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

# ANALYTICAL INDEX

# ANALYTICAL INDEX


Adolphustown, 38, 39, 40, 67.
Alaska, 158, 166, 170, 196, 217, 219, 220.
Alberni, 230.
Alderville, 76, 77, 82.
Allen, William, 224.
American Revolution, 3, 15, 22.
Amos, Charlie, 170, 177, 178.
Ancaster, 51, 58.
Ankomenums, 140, 144, 156, 161, 228.
Apategum, Fred, 120.
Asbury, Bishop, 18, 31, 40, 43.
Augusta, 37, 39, 41.
Avard, Joseph, 27.

Baltimore Conference, 18.
Bangs, Nathan, 31, 43, 54, 55, 139.
Barlow, T. G., 234.
Barnley, G., 83, 90.
Barner, Arthur, 123, 253.
Barraclough, W. H., 228.
Bar-room mission, 159.
Barry, Robert, 15, 16, 17.
Bayne, Dr., 224.
Beaver, William, 66, 67.
Benham, 70.
Bella Bella, 156, 161, 170, 173, 175, 199, 200, 203, 212, 227, 234.
Bella Bella Jack, 170, 173, 174, 202.
Bella Coola, 136, 175, 181, 182, 208.
Bermuda, 1, 10, 11, 12, 22.
Berens, Chief, 113, 119.
Berens River, 113, 114, 119, 123, 126, 128.
Best, Dr. A. E., 204.
Bible Translation, 56, 57, 65, 70, 72, 73, 75, 85, 86, 88, 89, 91, 133.
Bishop, John, 20, 23.
Black, William, 9, 11, 15, 16, 17, 18, 23, 24, 25, 26, 27.
Blackfeet Indians, 87, 94, 95, 99, 100, 101, 104, 105.
Blood Indians, 85.
Blue Church, 37.
Bolton, Dr. A. E., 195, 196, 198, 199, 202, 208, 226.
Bolton, Mrs., 193, 198.
Boys' Home, 172, 193.
Brackenbury, Robert, 8.
Brant, Chief Joseph, 3, 55, 57, 64.
British Wesleyan Methodist, 48, 49, 50, 72, 74, 77, 80, 114.
British Wesleyan Methodist Missionary Society, 9, 19, 34, 73, 76, 77, 83, 84, 88, 89, 136.
Brooking, Robert, 89, 91, 93.
Browning, Arthur, 137.
Bulpit, James, 27.
Burchtown, 18.

Calgary, 103, 108.
Campbell, Peter, 99, 106.
Camp Meetings, 48, 58, 61, 67, 69, 144, 153, 154, 155.
Canada Conference and Canadian Methodism, 34, 48, 49, 72, 77, 88, 89, 137, 202, 203, 206, 214, 252.
Canadian Pacific Railway, 106, 108, 109.
Canadian National Railway, 210.
Canada's Population, 29, 36.
Cape Beale, 212.
Carey, John, 54, 59.
Case, William, 49, 51, 54, 55, 58, 64, 66, 68, 70, 71.
Caughnawaga, 131, 132, 133.
Cayuga Indians, 57.
Chappell, Benjamin, 25.
Chapin, Roscoe T., 129.
Charlottetown, 25.
Charter of Massachusetts Company, 56.
China, 1, 204, 211, 233, 234.
China Hat, 173, 175.
Chilliwack, 148, 151, 152, 153, 175, 191.
Chinook, 138, 140, 144, 162.
Chippewa Indians, 61, 64, 79.
Christmas, 7, 186.
Christian Street, 148, 168, 237.
Church of England (Established Church or Anglican Church), 3, 6, 7, 10, 13, 20, 26, 31, 32, 42, 63, 69, 90, 92, 94, 173, 175, 181, 185, 187, 206, 209. 227, 244, 252.
Citizenship, 251.

Civil liberty, 4, 47, 68, 77.
Clarke, 138, 139.
Clayoquat, 231, 233, 234.
Clah (Philip McKay), 142, 165, 170.
Clergy Reserves, 77, 89.
Coate, Samuel, 32, 33.
Clo-oose, 229, 234.
Coke, Dr. Thomas, 11, 17, 18, 21, 27.
Conception Bay, 5, 6, 7.
Communion Service, 41.
Communion Service (Queen Anne's), 57.
Conference of Eastern British America, 28.
Conference of Indian Workers, 252, 253, 254.
Co-operation of Church and Government, 82, 102, 103, 106, 108, 118, 119, 123, 125, 127, 128, 133, 191, 192, 199, 204, 215, 240, 242, 245, 246.
Cope, Conrad, 42.
Cornwall Island, 81, 135.
Coughlan, Laurence, 5, 6, 7, 8.
Cowichan, 234, 235.
Crane Indians, 124.
Crane, John, 66.
Crawford, Seth, 54, 58, 59.
Credit River, 55, 63, 68, 69, 70.
Cree Indians, 85, 87, 92, 93, 95, 99, 101, 104, 105.
Cree Syllabic, 74, 85, 86, 90, 95, 104, 120, 121, 126, 127, 137.
Cromwell, James Oliver, 17, 18.
Crosby, Thomas, 143, 144, 145, 146, 148, 150, 152, 157, 158, 160, 161, 167, 168, 178, 180, 185, 187, 194, 195, 212, 225, 226, 227, 230, 235, 241.
Crosby, Mrs. (Miss Douse), 167, 169, 212, 230.
Cross Lake, 128.
Cushan, Amos, 149, 153, 230, 235.

Darby, Dr. G. E., 204.
Darby, Mrs., 205.
Davis, Chief, 58, 59, 62.
Dawson, Thomas, 26.
Dean, Captain, 16.
Delaware Indians, 55, 59, 60.
Denominations, 14, 91, 92, 108, 214, 221, 240, 244, 248.
Derrick, Thomas, 157.
Detroit, 35, 36, 43, 46, 61.
Diex, 161, 162, 226.
Dominion Government, 166, 186, 191, 193, 197, 217, 219, 223, 239, 240, 242, 245, 246, 249, 251, 254.
Dorion, J., 134.
Dow, Lorenzo, 29, 30.
Dudoward, Chief, 162, 163, 164, 165.
Dudoward, Mrs., 163, 164, 166.
Duncan, 234, 235.
Duncan, William, 141, 142, 164, 166, 212.
Dunham, Darius, 41, 43.

Early Conditions:
In Upper Canada, 38, 39, 43, 44, 46, 48, 52, 54, 59, 60, 76, 77, 79.
In Quebec, 30, 35, 36, 131.
In Canadian West, 85, 87, 90, 93, 96, 97, 98, 99, 100, 101, 104, 105, 106, 112, 113, 151, 116, 117, 129.
In Maritime Provinces, 2, 3, 13, 15, 16, 17, 23, 25, 26, 28.
In Newfoundland, 5, 6, 8, 9.
In Bermuda, 10, 11.
In British Columbia, 137, 138, 140, 141, 142, 157, 158, 168, 170, 194, 196, 199, 209, 231, 233, 234, 242.
Eastern District of British Conference, 34, 48, 76.
Eastern Townships, 2, 29.
Edgar, George, 161, 177, 194, 241.
Educational work, 141, 142, 143, 144, 145, 146, 155, 172, 184, 186, 191, 192, 227, 240, 242, 244, 245, 247, 252, 253.
Edmonton, 83, 87, 88, 90, 93, 96, 97, 98, 111.
Eliot, John, 56.
Elizabethtown, 39, 49.
Embury, David, 37.
Embury, Philip, 37.
Enfranchisement, 219, 220, 238, 249, 250, 251.
Epidemics, 194, 197, 198, 204, 206.
Epworth League, 206, 214.
Erasmus, Peter, 87, 98.
Ernestown, 38, 41.
Esquimalt, 235, 236, 237.
Essington, 170, 189, 196, 198.
Evans, Ephraim, 137, 143, 149.
Evans, James, 74, 77, 79, 83, 84, 85, 86, 88, 91, 93, 111, 119, 120, 137, 143.

Eves, Edward, 129.
Evangelistic work, 144, 146, 148, 150, 152, 154, 163, 167, 170, 173, 184, 197, 229, 234, 237, 252, 253.
Explorers, 136, 138.

Famine, 98, 100, 101, 113, 145.
Ferrier, Thompson, 122, 125, 253.
Fidler, Adam, 126.
Fire protection, 188.
First Church in British Columbia, 149.
First Indian Church in British Columbia, 138.
First Indian Church (Anglican) in Upper Canada, 57.
First Indian Church (Methodist) in Upper Canada, 59.
First Indian converts, 56, 73, 149.
First Methodist Conference in Upper Canada, 49.
First Methodist missionaries sent to Upper Canada, 49.
First missionary of the Woman's Missionary Society, 180.
First missionary income, 51.
First Methodist preacher in Upper Canada, 39.
First Methodist preacher in Niagara District, 41.
First Missionary Society in Upper Canada, 39.
First officers of Missionary Society, 50.
Fisher River, 118, 119, 123.
Fisheries, 5, 6, 63, 200, 208, 213, 229, 230, 231, 232, 235.
Flatheads, 137, 138, 140, 190.
Fraser River, 140, 148, 153, 227, 228, 234.
Fraser, Simon, 151.
Freeman, B. C., 215, 230.

Galloway, J. C., 228.
Gambling, 232, 233.
Garrettson, Freeborn, 17, 18.
Gaudin, S. D., 116, 127, 128.
Gaudin, Mrs., 117, 123, 128.
General Conference, 253.
Gibson, W. H., 235.
Girls' Homes, 179, 187, 192, 194, 207, 226.
Givens, Colonel, 63, 64, 68.
Government Report, 107, 123, 135.
Grandin, William, 24, 25.
Grand River, 55, 57, 58, 59, 62, 63, 64, 68, 74, 81.
Grand Trunk Pacific, 203.
Grape Island, 70, 71, 74, 75, 76.
Grassy Narrows, 118.
Green, A. E., 172, 184, 187, 194.
God's Lake, 129.

Halifax, 13, 15, 19, 22, 23, 24.
Hallowell, 49, 66.
Hamilton, 167.
Hart, Sandy, 120.
Hay Bay, 39, 40.
Hazelton, 209, 210, 221.
Hecate Straits, 166, 217, 223.
Heck, Barbara, 33, 37.
Heck, Jacob, 33, 37.
Heck, Paul, 33, 37.
Hickson, James, 9.
Hickson, Thomas, 9.
Hope, B.C., 137, 140, 187.
Hopkins, G. F., 180.
Hoskins, John, 8, 9.
Hospitals, 123, 127, 197, 198, 199, 200, 201, 202, 204, 206, 209, 210, 221, 233, 246, 247.
Hudson's Bay Company, 83, 84, 85, 86, 87, 88, 89, 91, 93, 94, 96, 97, 99, 102, 103, 114, 115, 118, 119, 121, 136, 140, 143, 157, 158, 165, 166, 167, 168, 184, 197, 211, 236.
Hudson Bay Railway, 123, 127.
Humbert, Stephen, 20.
Huff, Paul, 39, 40.
Hurlburt, Thomas, 76, 79, 90, 91, 93.
Hutty, W. E. W., 127.
Hydahs, 141, 161, 175, 215, 217, 218, 220, 237.

Immigration, 137.
  British, 2, 3, 14, 22, 29.
  United Empire Loyalist, 2, 3, 13, 15, 18, 20, 22, 25, 30.
  Irish, 2, 15.
Indian beliefs, customs and superstitions, 60 62, 64, 81, 98, 99, 101, 105, 116, 120, 122, 124, 125, 126, 138, 141, 142, 150, 156, 157, 162, 165, 174, 177, 178, 186, 216, 220, 221, 223, 230, 231, 232, 235, 236, 249.

Indian converts, 57, 58, 59, 61, 62, 64, 65, 66, 67, 72, 87, 98, 108, 127, 128, 129, 131, 133, 134, 135, 149, 150, 153, 159, 162, 163, 164, 174, 175, 176, 177, 181, 183, 185, 210, 233, 235.
Indian homes, 147, 158, 177, 181, 218, 223, 225, 229, 234, 236, 246.
Indians in the Great War, 251, 252.
Indian Missions:
In Upper Canada, 54, 68, 74, 75, 76, 78, 79, 81, 82.
In Quebec, 81, 131, 132, 135.
In Hudson Bay and Lake Winnipeg Districts, 88, 89, 90, 96, 98, 99, 111, 112, 119, 120, 121, 122, 123, 124, 125, 127, 128, 129.
In Aberta, 89, 93, 94, 98, 103, 108.
In British Columbia, 157, 159, 163, 165, 166, 168, 170, 171, 172, 173, 175, 176, 177, 180, 187, 227, 228, 229, 231, 234, 235, 236, 238.
Indian Methodist Preachers, 55, 66, 67, 74, 75, 180, 241.
Indian Population, 57, 67, 72, 81, 84, 90, 101, 107, 108, 123, 124, 127, 128, 129, 135, 137, 144, 148, 153, 161, 166, 168, 200, 212, 225, 228, 233, 234, 236, 240, 243, 248.
Indian Reserves, land grants, and treaties, 3, 13, 55, 76, 105, 107, 118, 126, 131, 132, 133, 134, 236, 239, 240, 246, 249.
Indian Residential Schools, 57, 76, 80, 82, 104, 107, 108, 122, 123, 128, 188, 190, 191, 212, 237, 240, 243, 244, 245, 246, 253.
Indian Rights' Association, 238, 239.
Industrial Missions, 75, 76, 79, 152, 245.
Isbister, William, 121.
Island Lake, 128.

Jacobs, Peter, 67, 79, 83, 84, 88.
Jackson, Helen Hunt, 238.
Jackson, Dr. J. A., 199, 200.
Jennings, Dennis, 187, 189.
Jessop, William, 18.
Jones, Peter, 58, 59, 60, 61, 62, 63, 64, 66, 67, 69, 70, 72, 73, 74, 75, 79, 80.

Kelly, Peter, 237.
Kelly, Mrs., 237.
Kergin, Dr. W. T., 203, 208.
Kishpiax, 184, 186, 209, 210, 221.
Kitamaat, 170, 173, 178, 193, 227.
Kitwancool Jim, 186.
Kitzegucla, 185, 186, 225.
Koksilah, 235.

Lakalzap, 205, 206.
Lake Winnipeg District, 167.
Langlois, Peter, 33, 34.
Language study, 143, 146, 155, 198, 212, 228.
Large, Dr. R. W., 200, 203, 204, 206, 208.
Large, Mrs., 206.
Lawrence, John, 37.
Lawrence, Susan, 183, 227.
Laws, 169, 189, 221, 242, 245, 249.
Lee, Jason, 139, 152.
Legal rights, 50.
Lepper, Dr. A. F., 204.
Lewis, 138.
Losee, William, 39, 40, 41, 42.
Lousley, J. A., 122, 125.
Lower Canada (Quebec), 2, 29, 30, 31, 32, 33, 34, 35, 36, 48, 49, 57, 111, 114, 131, 133, 135, 139.
Lunenburg, 13, 14, 15.
Lusher, R. L., 34.
Lyons, 38.

Maclean, John, 105.
Madden, Thomas, 50.
Mann, James, 17, 18, 21.
Mann, John, 17, 18.
Manning, Dr. C. E., 251, 253.
Manning, Henry, 106.
Maple Bay, 144, 153, 156.
Marine Mission, 180, 212, 230, 237.
Maritime Provinces, 2, 20, 24.
Marsden, Joshua, 11, 12.
Maskepeton, 87, 95, 98, 99, 101.
Mason, W., 83, 88, 90.
Mathewson, J. A., 132.
Mathieson, Mr., 184.
McCarty, James, 38, 39.
McColl, Duncan, 21, 23, 24, 25.
McDougall, George, 74, 95, 96, 97, 98, 99, 101, 102, 103, 104, 106, 111.
McDougall, John, 96, 98, 102, 103, 104, 106.
McDougall Memorial Orphanage, 104, 108.

McGeary, John, 9.
McHaffie, W. P., 119.
McHaffie, Mrs., 119.
McKay, William, 159, 171.
McKenzie, Alexander, 136.
McKinley, Dr. Fuller, 234.
McLachlin, J. A., 129.
McLauchlin, John, 140.
Measles, 186, 206.
Medical men (witch doctors), 186, 198, 201, 202, 208, 210, 247.
Medical work, 152, 194, 196, 198, 199, 201, 208, 211, 212, 224, 233, 234, 243, 246, 247, 251, 252, 253.
Membership of the Methodist Church, 18, 20, 33, 50, 52, 71, 77, 89, 108, 157, 172, 190, 212, 215, 235, 240, 244.
Merwin, Samuel, 31.
Methodist "Memorial of Independence," 49, 50, 71.
Methodist Unions, 72, 77, 88.
Metlakatla, 164.
Micmac Indians, 85.
Miners, 137, 145, 146, 190, 207, 211, 227.
Missionary appeals, 141, 142, 148, 164, 171, 175, 176, 178, 181, 183, 184, 185, 194, 195, 228, 231.
Missionary givings, 51, 65, 66, 72, 73, 74, 80, 83, 88, 89, 108, 116, 127, 128, 129, 135, 148, 149, 167, 172, 179, 180, 195, 198, 201, 213, 225, 254.
Missionary reports, 65, 71, 114.
Missionary requirements, 188, 190, 194, 227.
Missionary Society, 1, 4, 10, 34, 48, 49, 50, 51, 53, 71, 73, 111, 168, 171, 176, 185, 186, 190, 191, 193, 194, 195, 196, 198, 199, 204, 235, 253, 254.
Missionary Society of the Methodist Episcopal Church, U.S., 49, 52, 71, 139.
Mississuaga Indians, 60, 62, 63, 64, 68.
Mohawk Indians, 3, 55, 57, 58, 60, 62, 63, 64, 66, 131, 134, 245.
Montreal, 30, 32, 33, 34, 35, 81, 84, 131, 133.
Moraviantown, 81.
Morley, 103, 104, 108.
Mudge, Cape, 228.
Muncey, 59, 62, 65, 79, 80, 82, 246.
Music, 207, 224, 226, 229, 237.

Naas River, 166, 170, 171, 183, 195, 196, 199, 205, 213.
Nanaimo, 137, 138, 143, 144, 145, 146, 148, 149, 151, 152, 153, 156, 163, 165, 227, 230, 235.
Native Protective Association, 238.
Neal, George, 41, 42, 43.
Negroes, 10, 11, 18, 19.
Nelson House, 112, 115, 116, 117, 120, 123, 127.
New Brunswick, 15, 18, 20.
New Credit, 79, 81.
New Day, 81, 82, 188, 191, 194, 200, 206, 210, 219, 223, 224, 225, 237, 241, 242, 243, 245, 246, 247.
Newfoundland, 1, 4, 5, 7, 8, 9, 18, 23, 27.
New Light Movement, 27.
Newspapers, 172, 181, 194, 196.
Newton, Joshua, 25.
New Westminster, 148, 190, 227, 237.
Niagara District, 2, 30, 35, 41, 42, 43, 51.
Nicholas, Mr., 236.
Niddrie, J. W., 124.
Nitinat, 228, 229.
Norway House, 83, 84, 85, 88, 89, 90, 96, 111, 113, 114, 115, 116, 118, 119, 121, 122, 123, 127, 128.
Nova Scotia, 2, 9, 12, 13, 14, 15, 16, 17, 18, 19, 22, 41.
Nurses, 117, 119, 199, 209, 241, 247, 249, 254.

Ojibway, 61, 74, 75, 76, 79, 80, 83, 85, 90.
Oka, 81, 131, 132, 133, 134, 135, 253.
Okanagan Valley, 140.
Oke, J. J., 135, 520.
Oliver, Captain, 180.
Onandaga Indians, 57.
Onesakenarat, Joseph, 131, 132, 133, 134.
Oolachan, 166, 175, 183.
Organization, 169, 188, 193, 199, 210, 214, 218, 219, 237, 248, 249, 252.
Osterhout, Dr. S. S., 172, 205, 206, 213, 215, 226.
Ottawa, 33, 81, 131.
Oxford House, 91, 93, 111, 112, 114, 124, 128.

Pakan, 87, 106.
Papanakis, Edward, 114, 120.
Parent, Armand, 133.
Patriotism, 205, 218, 239.
Persecution, 6.
Piegan Indians, 85, 87.
Pierce, William Henry, 142, 143, 161, 163, 164, 165, 166, 169, 170, 172, 175, 181, 182, 187, 220, 225, 241.
Pike, Robert, 190.
Pioneers, 3, 28.
Point de Bute, 21.
Pollard, William, 164, 177.
Poplar River, 128.
Port Simpson, 141, 158, 161, 162, 163, 164, 165, 166, 167, 195, 203, 207, 212, 214, 225, 227.
Port Laidlaw, 169.
Potlatch, 147, 156, 185, 186, 221, 222, 223, 237, 240.
Pottle, Thomas, 7.
Presbyterian, 171, 240, 244, 252.
Prince Edward Island, 24, 25 27.
Prince Rupert, 203.

Quinte Bay, 2, 37, 38, 39, 41, 66, 70, 74.
Queen Charlotte Islands, 153, 158, 166, 175, 192, 212, 215, 216, 217, 223, 237.

Rainy Lake, 79, 83, 86.
Raley, G. H., 192, 193, 194, 226.
Raley, Mrs., 193, 194.
Raynor, Dr., 234.
Red River, 84, 92, 98, 102, 114, 121.
Religious Liberty, 3, 13, 47, 68, 72, 77.
Rendle, J. E., 229, 230.
Results of Indian Missions, 67, 68, 69, 70, 71, 75, 81, 82, 85, 90, 91, 92, 94, 96, 100, 102, 104, 105, 106, 108, 110, 113, 114, 116, 117, 119, 120, 121, 122, 123, 124, 126, 127, 128, 129, 130, 132, 133, 134, 135, 146, 148, 149, 154, 163, 164, 166, 168, 174, 175, 181, 182, 186, 187, 192, 200, 201, 203, 206, 207, 212, 213, 215, 216, 217, 223, 224, 233, 234, 235, 237, 240, 241, 244.
Revivals, 140, 151, 157, 206.
Rice Lake, 67, 70, 74, 82.
Riel, Louis, 102, 103, 106.
Rivers Inlet, 175, 199, 204.
Rivet, Xavier, 132.
Robson, Ebenezer, 137, 138, 140, 187.
Robinson, George, 176.
Rocky Mountain House, 83, 87, 88, 93, 98, 111.
Roman Catholic, 9, 31, 32, 35, 60, 83, 92, 103, 128, 131, 132, 134, 139, 228, 232, 240, 244.
Ross, A. W., 119.
Rossville, 85.
Rundle, R. T., 83, 84, 87, 88, 89, 93, 94, 95, 96, 99, 106.
Rush, Dr. W. T., 172, 205.
Russ, A. E., 149, 157, 180.
Russ, Amos (Gedanst), 176, 177, 215, 223, 225, 237.
Ruter, Martin, 31.
Ryerson, Egerton, 68, 69, 111.
Ryerson, John, 50, 89, 91, 92, 114.

Sabbath, 5.
Sackville, 21.
Sager, Dr. William, 207.
Sahalton, Amos, 159, 162.
Sahanatien, Chief, 134.
Salaries, 24, 32, 170, 232.
Salish, 140, 153.
Salt, Allan, 89.
Salvation Army, 214, 244.
Salloslaton, David, 150, 151, 153, 155, 159, 235.
Sarnia, 76.
Sarcee Indians, 87.
Saskatchewan, 96, 99, 111, 113, 114.
Sawyer, Joseph, 30, 43, 54, 55.
Scugog, 70, 74, 82.
Search for Truth, 138, 141, 150, 155.
Semmens, John, 115, 116, 117, 118, 121, 122.
Service, Dr. C. W., 233.
Shelburne, 15, 16, 17.
Sickles, Abraham, 133.
Sierre Leone, 19.
Sinclair, John, 86, 112, 113, 119.
Six Nations Indians, 55, 57, 81, 249.
Skagwait, Chief, 165.
Skeena, 166, 175, 183, 184, 186, 187, 198, 199, 208, 209, 211, 212, 225.
Skidegate, 215, 216, 218, 223, 224, 237.
Slaves, 10, 11, 221.
Slichter, Dr. C. C., 204.
Smallpox, 102, 152, 153.
Social Service, 205, 207, 210.
Society for the Propagation of the Gospel, 5, 13, 14, 57.

Songee Indians, 159, 236, 237.
Sowanas, 124, 125, 126.
Spencer, Dr. J. C., 187, 198, 208, 226, 241.
Spencer, Mrs., 187.
Spencer, R. A., 173.
Star, Jim, 173.
St. Andrews, 22.
St. John, 20, 23.
St. Lawrence, 2, 32, 37, 39, 41, 81.
St. Louis, 138, 139.
St. Stephen, 22, 23.
Steinhauer, E. B., 120.
Steinhauer, Henry, 74, 83, 84, 86, 88, 90, 91, 93, 94, 104, 105, 106, 108, 121.
Stephenson, John, 10, 11.
Stevens, F. G., 123, 124, 126, 127.
Steveston, 200.
Stinson, Joseph, 74.
Stoney, Edmund, 54, 58.
Stonies, 87, 95, 103, 108.
Stretton, John, 7.
Stringfellow, 111.
Strong, John Bass, 34.
Sucker Indians, 124, 126.
Sulpicians, 131, 132.
Sunday, John, 66, 67, 69, 74, 75, 77.
Superior, Lake, 77, 79, 83, 84.

Tait, George, 170.
Tate, C. M., 144, 145, 155, 162, 163, 164, 165, 166, 167, 168, 169, 174, 175, 181, 187, 190, 220, 227, 231, 233, 234, 236, 237, 241.
Tate, Mrs. (Miss Knott), 174, 175, 191.
Telegraph construction, 215.
Thames Settlement, 43, 44, 48, 60.
Thomey, Arthur, 7.
Tom, Chief, 181, 182.
Torry, Alvin, 54, 58, 60, 61.
Toronto Conference, 146, 157.
Totem Poles, 221.
Translation, 151.
Transportation, 7, 22, 25, 26, 43, 44, 106, 108, 109, 115, 123, 127, 129, 142, 143, 165, 173, 176, 180, 183, 184, 185, 187, 203, 210, 230, 233.
Trappist Monastry, 131.
Tribes of the Fraser, 175, 227, 228, 233.
Tsimpshean, 142, 161, 174, 176, 213.
Tuberculosis, 201, 210, 246.
Tuffy, 29, 43.
Turner, Thomas, 76.

Upper Canada, 3, 4, 34, 35, 36, 37, 39, 40, 41, 44, 46, 48, 49, 50, 51, 52, 55, 66, 69, 71, 75, 77, 80, 83, 85, 88, 93, 96, 98, 102, 111, 114, 134, 140, 157.

VanCamp, Mrs., 40.
Vancouver, 199.
Vancouver Island, 136, 140, 152, 205, 212, 227, 228, 230, 234.
Victoria, 95, 96, 100, 141, 143, 144, 146, 153, 156, 159, 162, 164, 165, 190, 198, 199, 227, 235, 236.
Volunteer workers, 1, 3, 4, 9, 10, 11, 15, 17, 58, 61, 138, 141, 143, 144, 146, 153, 157, 159, 166, 170, 172, 173, 176, 177, 183, 187, 190, 195, 201, 227.

Warner, Christian, 42.
Webb, Captain, 7, 29.
Webster, Sergeant, 33, 34.
Wesley, John, 5, 7, 9, 18, 26.
West Indies, 12, 18.
Whiskey, 147, 149, 158, 169, 177, 221.
White, Charles, 17.
White, Edward, 137, 146, 151, 157.
White, J. H., 137.
Whitefield, 10, 38.
Whitehead, Thomas, 50.
White Fish Lake, 94, 97, 105, 106.
Williams, Richard, 34.
Winnipeg (Fort Garry), 92, 117, 118, 119, 126.
Woman's Missionary Society, 179, 191, 192, 194, 199, 204, 209, 241.
Wood, Enoch, 88, 112, 136, 137.
Woolsey, Thomas, 93, 94, 95, 96, 106.
Wray, James, 18, 21.
Wright, Nathaniel, 25.
Wrinch, Dr. H. C., 207, 208, 209, 210, 211, 221.
Wrinch, Mrs., 208, 209, 210.

Yale, 137, 140.
York (Toronto), 49.
York Factory, 84, 91, 93, 118.
Young, E. R., 99, 113, 114, 118, 120, 167.
Young, George, 99, 111, 112.
Young People's Forward Movement, 201.

THIS BOOK IS A
PRODUCTION OF

TORONTO, CANADA

# Mission Fields at the United Church

## Mission Fields *Continued*

8 W. CHINA - 1891.
9 BRITISH GUIANA - 1896.
10 KOREA - 1898.
11 SHANGHAI - 1898.
12 SOUTH CHINA - 1902.
13 GWALIOR - 1904.

67
72
73
77
86
88

BEGINNING OF THE
JUNE 10th 1925.